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Pilgrim

THE ILLUSTRATED PILGRIM MEMORIAL.



FIRST SABBATH ON CLARK'S ISLAND.

"New England's first-born Sabbath day
On time's dark flood has passed away;
The Pilgrim chant is heard no more,
That echoed once upon the shore."

1863.

PUBLISHED AT THE
OFFICE OF THE NATIONAL MONUMENT TO THE FOREFATHERS,
No. 3 TREMONT ROW, BOSTON.
WILLARD M. HARDING, FINANCIAL AGENT.
PRINTED BY R. M. EDWARDS, 70 STATE ST.

Entered according to Act of Congress in the year 1862, by Willard M. Harding.

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ECONOMIC AND
SOCIAL STATISTICS
1911



THE SHIP MAY-FLOWER.

The necessary preparations having been made, and the arrangements settled for the voyage to America, two small vessels were purchased, one in Holland, called the "Speedwell," of about sixty tons burthen, — the other, called the "May-Flower," of one hundred and eighty tons, which was to await their arrival in England, where they expected to be joined by some others of a like mind with themselves.

The "Speedwell" was finally abandoned, and the band of Pilgrims embarked on the "May-Flower," at Plymouth, England, on the 16th of September, upon the voyage which has rendered their vessel and themselves alike immortal.

In our day it would be considered somewhat hazardous even with the greater knowledge which we possess of the coast, and the securities which science has enabled us to gather around us, to attempt this ocean voyage in a little vessel of the size of the "May-Flower," — and the hazard would be regarded as much enhanced by the clumsiness and apparent unseaworthiness of the craft. But, small as she was, clumsy and tub-like as she was modeled, the "May-Flower," breasted well the billows of the Atlantic, rode out the fierce north-easters of the equinox, and struggling gallantly onward with her precious freight, finally brought the little band in safety to the destination prepared for them by Providence.

Nor was this her only service in the cause of New England colonization.

In 1629, she was still engaged in crossing between England and America, carrying a company of Mr. Robinson's congregation, who had remained in Holland up to that time; — and again, in 1630, July 1st, O. S., she arrived in Charlestown harbor, bearing a portion of Winthrop's company, who laid the foundations of the Massachusetts colony. What finally became of her is unknown.

SOCIAL COMPACT OF THE FOREFATHERS.

On Saturday, the 21st of November, 1620, (the 11th, according to the old style of computing time,) the Pilgrim Fathers arrived at Cape Cod, in the May Flower, and anchored in Provincetown Harbor. Before making the usual arrangements for landing, they entered into a combination which served as the foundation of their government in their new home. This became necessary, as some of the

ser-negs who were with them had let full discretion and infinite speeches, thence that they would use their own liberty when they came ashore, because no one had power to comma and them on account of their patent being for Virginia and not for New England, where they happened to be. The agreement was drawn up and signed in the cabin of the Mayflower by the heads of families and such others as were considered of proper age, the act being held in their opinion as firm as any patent, and in some respects more so. The form of this instrument, generally known in history as the SOCIAL COMPACT OF THE FOULEHILLS, is preserved in "Bradford's History of Plymouth Plantation," in the following words:

[X Y^r NAME OF GOD, AMEN. We whose names are under-written, the loyall subjects of our dread soveraigne Lord King JAMES, by y^e grace of God of Great Brittain, France & Ireland King, Defender of the Faith, &c.,

Having undertaken for ye glorie of God, and advancement of y^e Christian faith, and honour of our King & Countrey, a voyage to plant y^e first colonie in y^e northerne parts of VIRGINIA, doe by these presents solemnly & mutually in y^e presence of God and one of another, covenant, & combine our selves together into a civil body politick, for our better ordering & preservation, & furtherance of y^e ends aforesaid; and by vertue hereof to enacte, constitute and frame such just & equall Lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete & convenient for y^e generall good of y^e Colonie; unto which we promise all due submission and obedience.

In witness whereof we have hereunder subscribed our names at Cap-Cedd yth of November, in y^e year of y^e reign of our sovereign Lord King JAMES of England, France & Ireland y^e eighteenth, and of Scotland y^e fiftie-fourth, An^{no} Dom. 1620.

In alluding to this inimitable agreement, John Quincy Adams has aptly said in his admirable discourse, delivered at Plymouth in December, 1802, "This is perhaps the only instance in human history of that positive original social compact which speculative philosophers have imagined as the only legitimate source of government. Here was a unanimous and personal assent by all the individuals of the community, to the association by which they became a nation. It was the result of circumstances and discussions, which had occurred during their passage from Europe, and is a full demonstration that the nature of civil government, abstracted from the political institutions of their native country, had been an object of their serious meditation. The settlers of all the former European colonies had contented themselves with the powers conferred upon them by their respective charters, without looking beyond the seal of the royal parchment for the measure of their rights and the rule of their duties. The founders of Plymouth had been impelled by the peculiarities of their situation to examine the subject with deeper and more comprehensive research."

The names of the signers are not given in Gov. Bradford's manuscript, but are believed to have been essentially as follow. —

JOHN CARVER,
WILLIAM BRADFORD
EDWARD WINSTON,
WILLIAM BRADFORD,
ISAAC ALLERTON,
MYLES STANISH,
JOHN LINDEN,
SAMUEL TILLEY,
CHRISTOPHER MARTIN,
WILLIAM MILLINS,
WILLIAM WHITE,
RICHARD WATKIN,
JOHN TILLEY,
STEPHEN HOPKINS,
EDWARD TILLEY,
JOHN TILLEY,
FRANCIS COOPER,
THOMAS ROGERS,
JOHN TINKER,
JOHN BIGGALL,
EDWARD FULLER,
JOHN TILLEY,
FRANCIS LAYTON,
JAMES CHILTON,
JOHN CROFTON,
JOHN BELLINGTON,
MILES TILLEY,
JOHN GOODWIN,
DILGORY PRIEST,
THOMAS WILLIAMS,
GILBERT WINSTON,
EDWARD MARGESON,
PETER CROFTON,
RICHARD BUTTERIDGE,
GEORGE SOLLEY,
RICHARD CLARKE,
RICHARD GARDINER,
JOHN ALLERTON,
THOMAS ENGLISH,
EDWARD BUTTER,
EDWARD LISTER.

The first act under this constitution, — for such it was, to all intents and purposes, — was the election, on the day of its adoption, of John Carver to be the Governor of the new colony, an office to which he was re-elected in the following April, and which he held but for a very short time, as he died a few days after his last election.

FEMALE PASSENGERS OF THE MAY-FLOWER.

The names of the adult male passengers may be found on the 2d page, appended to the Social Compact. Those of the female passengers are the following, as given in Bradford's History:—

Mrs. Catharine Carver,	Mrs. Ellen Billington,
" Mary Brewster,	" Ann Tilly,
" Elizabeth Winslow,	" Elizabeth Tilly,
" Dorothy Bradford,	" Alice Readde,
" Mary Allerton,	" Mary Chilton,
" Rose Standish,	" — Fuller,
" — Martin,	" Sarah Eaton,
" — Mullins,	Miss Mary Chilton,
" — Tinker,	" Priscilla Mullins,
" Susanna White,	" Desie Minter,
" Elizabeth Hopkins,	

Whole number of passengers, including children, 102.

"In grateful adoration now
Upon the barren sands they bow.
What tongue of joy e'er woke such prayer
As bursts in desolation there!
What arm of strength e'er wrought such power
As waits to crown that feeble hour!"

SPRAGUE.



In the year 1620, there stood on the beach of a sandy shore, at the south-eastern curve of Massachusetts Bay, beneath an abrupt ridge facing the sea and some twenty to thirty feet high, a large boulder of greenish granite, upon whose top, sometimes covered by the angry waves driven in before the north-east wind, probably no white man had ever stepped foot. On the 21st of December, a little shallop was steered to the foot of this rock, and upon it climbed, one after another, a small party of emigrants, seeking a home in the wilderness where they might worship God according to the light which he had given them. This sandy shore, then covered with woods, was the shore of Plymouth, the granite boulder was the Forefathers' Rock, and the party of sea-beaten, care-worn emigrants, were a portion of the Pilgrim Fathers.

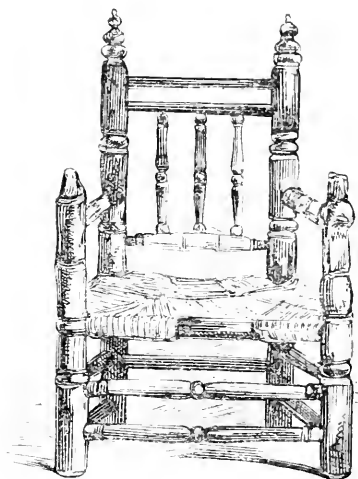
He who now reading their strange and eventful history, cannot see the finger of God tracing the course of this people, leading them through weary wanderings to this place of rest, and separating them from evil and troublesome companions by guiding them to this apparently inhospitable shore, must, indeed, be blind; and he who among their descendants can attempt to turn their trials and misfortunes into ridicule, or speak with irreverence, even of the spot made immortal by the mark of their footsteps, is not without the cold heart and the shallow brain of the seafarer.

It was natural that the Pilgrims should themselves regard the rock merely as having been the place where they landed, and that their immediate descendants, with the cares of a new country upon their minds and hands, should have dwelt but little upon the hallowed associations which were gathering around it. Yet we find that in 1741, when it was proposed to build a wharf near the rock—whose position had been up to that time undisturbed—Elder Thomas Faunce, who was born in 1646, fearing that the rock might be injured, expressed great uneasiness:

and in the presence of many citizens, pointed it out as the one on which the Pilgrims had landed, from their own testimony repeatedly given to himself.

Not the pass where Leonidas and his companions turned back the waves of Persian invasion,—nor the slope upon which the brave Switzer, Winkelried, gathered into his own breast the sheaf of spears,—nor the spot where Hampden fell in defence of right,—nor any place famous and hallowed in human story is more worthy to be held in perpetual remembrance, than this rock upon which were planted the feet of those who brought in themselves the germs of every quality essential to national greatness.

The rock was broken in two in an attempt during the Revolution to remove it to the Town Square. The piece represented in the engraving, is now placed in front of Pilgrim Hall, where it is surrounded with a heavy iron railing, upon which are the names of the passengers of the May Flower. The other piece remains in its original site; and the Pilgrim Society is erecting over it a canopy of granite, for the double purpose of enabling it to be seen, and to preserve it.



JOHN CARVER.

The first notice we have of John Carver, in the history of the Pilgrims, is at the time when they had determined, if possible, to settle somewhere by themselves in the territory of the Virginia Company, and endeavor to obtain from King James a special dispensation of religious liberty for themselves and their descendants,—and Carver and Cushman, who are represented as influential members of the congregation, were sent to England to negotiate with the company.

Carver was, at this time, a Deacon of the Church,—he took an active part in all the arrangements for the voyage and settlement,—was one of the passengers in the "May-Flower," and, upon the signing of the social compact, was elected governor of the colony.

Shortly after the departure of the "May-Flower" for England, which occurred on the 15th of April, 1621, Governor Carver, who had been at work in the field, came home complaining greatly of his head. In a few hours he became speechless and insensible, and died after a short illness, to the inexpressible grief of the colonists, who attributed his death to mental anxiety and exhaustion occasioned by his ceaseless labors for the common good. His wife died but a few weeks afterwards. Bradford, whose faithfulness to the cause had been abundantly proved through the whole season of their trials and sufferings, was chosen to succeed him, with Isaac Allerton as his assistant.

Among the few memorials of the Pilgrims, preserved in Pilgrim Hall, is the chair of Governor Carver, represented above.

[“Behold the little Mayflower, rounding now the southern Cape of England, filled with husbands, and wives, and children, families of righteous men, under ‘covenant with God and each other,’ to ‘lay some good foundation for religion,’ engaged both to make and to keep their own laws, expecting to supply their own wants, and bear their own burdens, assisted by none but the God in whom they trusted. Here are the hands of industry! the germs of liberty! the dear pledges of order! and the sacred beginnings of a home!” — *Dr. Bushnell’s Address, at New York, Dec. 22, 1849.*]



TOWN HALL, BOSTON, ENGLAND.

The old town of Boston, Lincolnshire, has many claims to the remembrance of the sons of the Pilgrims. Here they came first to take passage to Holland, and met with their first misadventure, — here, notwithstanding the enmity of king and bishops, they found many sympathizing friends, even the magistrates feeling and acting in their behalf; — in the old Town Hall, Brewster, Bradford, and their companions, were examined before the magistrates, and bound over to the assizes, probably to permit them to escape; — and here they left at their departure the seeds of the colony which was to follow them in a few years, — and found at the head of Massachusetts Bay the new Boston, which has now so far outstripped in population, and fame, its ancient mother town.

At the time of the flight of the Pilgrims to Holland, Boston was the most important seaport on the eastern coast of England, and the most convenient point of embarkation for that country. It had been for four centuries a place of great wealth and commerce, paying in 1204 a tax upon land and goods second only to London, — and, in 1579, furnishing seventeen ships and 361 men to Edward III., for the invasion of Brittany. In the reign of Elizabeth, it was fast declining in wealth and importance, and it is now so far outstripped in population, and fame, its ancient mother town.

The Town Hall is a quaint building, in the 14th style of Gothic architecture, now rapidly going to decay. Numbers of old buildings, some of wood, others of brick with stone dressings, quaint high-pointed gables, and steep roofs, show the influence of Dutch trade and taste, and suggest the appearance of the town when our forefathers, with their wives and families, were marched through the streets, the victims of the Court of High Commission, — “exposed as a spectacle to the multitude who came from all sides to behold them.”

TRIBUTE TO THE PILGRIM FATHERS.

The late Hon. John C. Calhoun, in his letter to the New England Society Committee at Washington, declining their invitation to a dinner on the anniversary of Forefather’s Day, thus speaks of the Pilgrims: — “By what causes has so inconsiderable a beginning, under such formidable, and apparently almost insurmountable difficulties, resulted in so brief a period in such mighty consequences? They are to be found in the high moral and intellectual qualities of the Pilgrims. Their faith, piety, and confident trust in a Superintending Providence; their stern virtues; their patriotic love of liberty and order; their devotion to learning; and their indomitable courage and perseverance. These are the causes which have surmounted every obstacle, and led to such mighty results.”

BOSTON CHURCH, LINCOLNSHIRE, ENGLAND.

The Church of St. Botolph, in Boston, was given to the great Benedictine Abbey of St. Mary, in York, by Alon Rufus, Earl of Brittany, in the reign of William the Conqueror, and, after several changes, became the property of the Knights of St. John of Jerusalem, in the reign of Edward IV.

The first stone of the foundation of the tower, the great feature of the church, was laid upon the Monday after the Feast of St. John the Baptist, in the year 1309, being the third year of the reign of Edward II., by Dame Margery Tilney, who gave, at that time, £5 sterling to the work. The church was completed in the reign of Henry VII., and is considered the finest parish church in England. The tower is about two hundred and sixty-three feet high, terminated by a very beautiful octagon lantern.

This lantern was formerly lighted at night, and served not only as a landmark at sea, but to enable travellers crossing the fens and marshes of Lincolnshire to guide their courses aright, — as the original steeple of Bow Church in Cheapside, was “furnished nightly with five lanterns, that those approaching London might the better find their way.”

The interior of the church is vast and imposing, but it has in the progress of time been shorn of much of its original beauty. The windows were originally filled with stained glass, of which none now remains, and all the more delicate ornaments throughout the church have been defaced or entirely destroyed.

In August, 1856, was commenced the work of restoring a portion of the church, and especially the South-west Chapel, which had become very much dilapidated, — and the citizens of Boston, New England, in grateful remembrance of the connection of the Rev. John Cotton with St. Botolph’s, of which he was Vicar previous to his emigration to America, contributed £670 towards the expenses of restoration. An interesting account of the ceremonies at the inauguration of the restored chapel, with a description of the work itself, appeared at the time in the “Illustrated London News,” from which is copied below the address of the Vicar to the Hon. G. M. Dallas, then American Minister to England, with a portion of his remarks in reply: —

To the Hon. G. M. Dallas, Minister of the United States:

May it please your Excellency, — We, the Mayor, clergy, and church-wardens of Boston, and the committee engaged in conducting the ceremonies of this day, desire to express to you, and through you to those fellow-citizens whom you represent, our deep appreciation of the munificent gift which has restored completely a portion of this edifice, “our holy and beautiful house,” in which our common fathers worshipped God.

We receive, also, with much pleasure, within these ancient walls, the memorial of a former Vicar of this parish, who, in the Providence of God, became one of the settlers of New England, and the founders of a city which bears our name; and we gratefully recognize, in this generous emblematic gift which has been paid to us by his descendants and countrymen, proof of that kindly affection which has so long existed between the two Bostons, and a renewed pledge (as we believe) of that international friendship which our common parent age binds us to maintain.

That such affection may be increased a hundredfold, and



perpetuated to generations yet unborn, and that the Anglo-Saxon race, to which we alike belong, may rise to that high and holy destiny which the God of Nations seems to have appointed for them as the conservatives of the peace and liberties of the world, is our ardently cherished wish, and will continue to be our earnest prayer.

JOHN ELSAM, *Mayor*
G. B. BLENKIN, *Vicar*.

Mr. Dallas replied as follows:—"Mr. Mayor, Reverend Sir, and Gentlemen of the Committee: The repair of this chapel, as a memorial of the Rev. John Cotton, you have ascribed to the generous sympathies of a number of my countrymen. Hence it is that my presence is deemed appropriate, to represent, in some sort, the American contributors; to accept, on their behalf, the acknowledgments of the parishioners of St. Botolph; and to recognise the moral ties which bind in fraternal feeling the two Bostons

of Lincolnshire and Massachusetts. Agreeably to your authentic annals, this ancient borough furnished, soon after the Pilgrims of the May-Flower landed on Plymouth Rock, more of her best citizens for Transatlantic colonization than any other town in England; and, in furnishing, as she did, in 1633, a man so eminent for his ability and attainments and so resolute in his civil and religious opinions, as John Cotton, she gave a specially vigorous and wholesome impulse to the newly-started community; of which its present generation gratefully desire to perpetuate the memory. When John Cotton, dissenting from the *usage*, not the *doctrines*, of his church withdrew from its vicarage, which he had occupied for twenty-one years, and sought his favorite "Christian Liberty" on a soil yet tenanted by savages, he was welcomed with open arms, and affectionately received by the Pilgrim Villagers of Ishmaut, at the head of Massachusetts Bay. His



THE BREAKWATER AT PLYMOUTH, ENGLAND.

Plymouth, Massachusetts, was so named first by Capt. John Smith, perhaps because of a fancied resemblance in situation to Plymouth, England; and this name was confirmed by the Pilgrim Fathers, on account of the kindness which they received at that port before leaving their native land. If in Smith's time the two harbors bore any resemblance to each other, this resemblance must be still greater at the present time. Those of our readers who have visited our Plymouth will recollect the long beach which stretches as a barrier between the harbor and the ocean, and around the point of which vessels are obliged to pass to enter the harbor. Formerly the harbor of Plymouth, England, was exposed to the sea, in the same way as the harbor of the Massachusetts Plymouth would be were this beach broken away. In order to render the harbor a secure anchorage in case of storm, the government of Great Britain, at the cost of about five millions of dollars, have erected a stone breakwater across the mouth of the harbor, leaving a channel between the shores at either end,—thus making an immense artificial beach, corresponding exactly in position with the beach which protects the Plymouth of the Forefathers from the fury of the ocean.

The following remarks, and description of the breakwater and its lighthouse, are condensed from an account of a visit to the breakwater, by a writer in an English periodical; and show with what affectionate veneration the Pilgrims of the May-Flower are remembered in their native land:—

“Plymouth Sound will surely carry back any one ac-

quainted with English history, and imbued with sympathy for the heroes of religious freedom, to the time of James I., and bring before his imagination that quaint-looking old vessel which once harbored there,—now the well-known May-Flower,—bearing in its bosom the Pilgrim Fathers, destined by Providence to be the founders of the American Commonwealth,—a vessel more than worthy of being coupled with the Grecian *ayos*, and one which the Plymouth corporation might well be pleased to quarter in their armorial bearings. We can fancy the brave-spirited men on board that memorable ship talking over the state of their oppressed country, where conscientious people of their way of thinking could no longer find a home. The tyranny that threatened so many of their fellow-countrymen would seem to them like that very sea which was rolling yonder with tempestuous fury into the unsheltered sound. One of hopeful spirit might have said, ‘The Lord in whom we trust will one day raise up a barrier against such injustice, and guard our children from the storms which emperil us.’ We think we hear a rejoinder from one of little faith to the effect: ‘It may be so, my brother; but my hope lays far behind thine. Nothing is impossible to God; but to me it seemeth as strange that men like us should ever have peace and liberty in this land of bondage,—that a bulwark should ever appear strong enough to guard us against the tempests of tyranny,—as it would be for a rock to rise out of these waters, and defend this town and harbor from the fury of the southern gale!’

“While this fancied conversation falls on the ear, it is

not a little interesting to turn and find uprising from the sea limit of this famous sound a real wall of rock, stretching like a reef the distance of a mile, and offering an effective front of resistance to the mightiest billows."

When the May-Flower, bearing our Forefathers, anchored in Plymouth Harbor, — and for more than a century and a half afterwards — Plymouth Sound was one of the most dangerous places upon the English coast. Lord Howe used to remark that "Torbay was likely one day to prove the grave of the British navy." Plymouth Sound was more dangerous than Torbay. It was exposed in the southwestern gale to a tremendous swell; and the water being shallow the vessel was dashed on the hard ground and went to pieces. The Plymouth churchyards and burial-grounds are full of the memories of agonizing incidents of shipwrecks; and all the more dreadful that they occurred within the sight of home and friends. It is said that on an average ten English ships were lost here every year.



In 1788, a plan was submitted to the government for rendering the sound a secure place of anchorage, but it was not till 1806 that any active measures were taken to carry it into effect. In 1811, after the rejection of various other projects, the plan of the present breakwater, proposed by Messrs. Rennie and Whidbey, was adopted. In form, it is a long, straight dike or mole, expanded somewhat at the ends. The whole length is five thousand one hundred feet; the breadth of the top, forty-five feet; the breadth at the bottom, four hundred and ten feet; the inner slope is one hundred and ten feet, and the outer, one hundred and five. Notwithstanding the size of the blocks of which this immense artificial reef is composed, it was twice, during its construction, broken through by the waves. In 1821, in the month of November, occurred the most terrific storm which had been known for several generations. The water in the sound rose eight feet above its highest mark; and such was the terrific force of the waves that nearly one-half of the breakwater then finished was displaced. Nearly two hundred thousand tons of stone were lifted up and moved from their position. Yet it is probable that even in its then extremely imperfect state it saved the lower portion of the town from ruin, by breaking the force of the waves.

The experience gained from these storms enabled the engineers to perfect their work. The spaces between the great blocks of stone were filled in with rubble, and the angles of the slopes decreased in order to present less direct resistance to the waves.

In 1811 the lighthouse at the western end was commenced, and finished in November, 1813. The height is fifty-nine feet; and the structure forms, as may be seen by the cut, a not inelegant tower. It is divided into five floors, and the entrance is approached by a narrow staircase from the breakwater, somewhat like a ship's ladder. About fifteen thousand cubic feet of granite were used in its construction.

THE PILGRIMS' FIRST SABBATH ON SHORE.

BY REV. J. S. CLARK, D. D.

Why has no painter immortalized his name by transferring to canvass this Sabbath scene [on Clark's Island], the first ever witnessed on the shores of New England? As an illustration of the true Pilgrim spirit, nothing can exceed it. We see them now, in imagination, grouped in devout posture around a forest fire, while "Deacon Carver," the newly elected governor, reads from his pocket Bible an appropriate chapter, and "lines" a favorite psalm, which gives vent to full-hearted and high-sounding praise. We hear the fervent prayers and earnest prophesyings of Bradford and Winslow, who, though yet young, are much experienced in these exercises. We behold the solemnity that rests even on the sailor's countenance, as, silently musing on perils recently passed, he participates in the service, like not a rising cloud, nor breaking wave, nor frightened sea-gull escapes his ever watchful eye.

But why are they there, under the open canopy of heaven, on that raw December day? Because it was just there that the Sabbath overtook them, while searching to find a place of settlement for themselves and their little ones, whom they left four days ago at the end of Cape Cod, on board the May-Flower, in charge of a captain who begins to talk of setting them all ashore on the sand, unless they find a place soon.* But how is it that, under such a pressing necessity they can spare the time for so much psalm-singing, and prayer, and prophesying? Do they not know that works of "necessity and mercy" are lawful on that day? Yes, but they do not believe that their present necessities are sufficient to justify a suspension of the Sabbath law in the sight of God. They are even more scrupulous than that; rather than approach the Lord's Day under such bodily exhaustion as will unfit them for religious worship (an essential part of their Sabbath observance), they would spend the whole of Saturday in recovering tired nature from extra fatigue, and in preparing for the Sabbath, — as they actually did!

Here we have the Puritan Sabbath, not as discussed in a learned treatise; not as explained in a catechism; not as enforced in a sermon, but as *actually kept*, and that, too, under circumstances which exclude all suspicion of any sham observance — any mere pretence of religious strictness.

* In Bradford's Journal, lately discovered in the Faltham library, England, and printed by the Massachusetts Historical Society, the account is given thus, immediately after the record of their perilous escape to Clark's Island on that stormy Friday night. "But though this had been a day and night of much trouble and danger unto them, yet God gave them a morning of comfort and refreshing (as usually he doth to his children); for the next day was a fair sunshining day, and they found themselves to be on an island secure from the Indians, where they might dry their stuff, fix their pieces and rest themselves, and give God thanks for his mercies in their manifold deliverances. And thus being the last day of the week, they prepared to keep the Sabbath.



ATTEMPTS OF THE PILGRIMS TO ESCAPE TO HOLLAND.

King James had determined to "harry the Puritans and Separatists out of the land," and the whole machinery of despotism was put in motion for this purpose. The Court of High Commission, an ecclesiastical tribunal empowered to detect heretics, punish absentees from the established church, and to reform all heresies and schisms, possessed power not only to fine and imprison at pleasure, but could compel the civil power to hunt up and drag before them the miserable victims of bigotry and intolerance. "An act," says Hoyt, "was passed in 1593, for punishing all who refused to come to church, or were present at any conventicle or unauthorized meeting. The punishment was imprisonment until the convicted agreed to conform, and made declaration of his conformity; and if that was not done in three months, he was to quit the realm, or go into perpetual banishment. In case he did not depart within the time limited, or returned without license, he was to suffer death." Thus pressed and persecuted, the church to which Brewster and Bradford belonged resolved to take refuge in Holland.

Their first attempt to sail from Boston, in Lincolnshire, was defeated by the treachery of the master of the vessel, who, having received them and their goods on board his ship, delivered them up to the officers, by whom they were rifled of all their money and valuables of every description. Fortunately the magistrates of Boston sympathized with their sufferings, and, after a month's imprisonment, they were sent back to their homes.

But this failure, although so disastrous, did not restrain them from a new effort to accomplish their purpose. The year after, they agreed with a Dutch skipper at Hull to take them to Zealand, supposing there would be less risk in so doing than in again employing one of their own countrymen.

In order to avoid the risk of embarking at a large sea port, they bargained with him to take them on board at a lonely common on the flat coast between Hull and

Grimsby. Every precaution was taken to prevent surprise; the men were to gather at the appointed rendezvous in small parties, while the women and children, with their goods, were to be conveyed thither in a small vessel. On reaching the spot, the ship had not yet come up, and the women and children suffering with sea-sickness were landed. The ship did not make its appearance until the next day, when, the bark in which they landed having been left ashore by the tide, the captain was obliged to take the party off in his boat.

Scarcely, however, had the first boat-load, consisting mostly of men, been taken aboard the ship, when the party on the shore were surrounded by a band of horse and footmen, armed with guns, bills, &c., and made prisoners before the eyes of their husbands, fathers, and relatives, in the ship, who were utterly without means of helping them, and, to crown their distresses, the Dutchman, fearing to be implicated in the consequences, hastily weighed anchor, hoisted sail, and was soon a mere speck on the horizon.

The agony of those on board was intense, but still more deplorable was the case of the fugitives on shore, most of them women and children, with but a few men who had remained, to protect them.

"The women," says Bradford, "being thus apprehended, were hurried from one place to another, and from one Justice to another, until in the end they knew not what to do with them, for to imprison so many women and innocent children, for no other cause than that they would go with their husbands, seemed to be unreasonable, and all would cry out at them; and to send them home was as difficult, for they alleged (as the truth was) that they had no homes to go to, for they had sold or otherwise disposed of their lands and living." Thus they endured a world of misery, until their persecutors being wearied out, they were suffered to escape and join their relatives in Holland.



PORTRAIT OF GOVERNOR WINSLOW.

The original of the accompanying likeness is in the rooms of the Massachusetts Historical Society, in Boston. It is the only portrait which exists of a passenger of the *May Flower*.

Edward Winslow joined the Puritans under Robinson at Leyden, in the year 1617, while journeying on the Continent with his wife. Combining with the party which distinguished the rest of the Pilgrims, a knowledge of the world and society, and great energy in the practical pursuits of life, he was a valuable addition to their number. He took an active part in all the affairs of the migration of the infant colony, and was enabled by his influence no less than by his labors to render the colonists essential service.

He conducted the first conference with the Indians when Massasoit came to visit the settlement; was four times sent to England as agent of the colonies of Plymouth and Massachusetts Bay; and in 1633, was chosen governor of the Plymouth Colony, a station to which he was twice afterwards re-elected. The first importation of cattle into New England in 1623, was made by him, and consisted of one bull and three heifers.

Being appointed by Cromwell, one of three commissioners to overlook the expedition against the Spaniards in the West Indies, he died at sea, in the year 1655, in the sixtieth year of his age.

REV. JOHN ROBINSON.

The birth-place of Robinson is unknown, although he is believed to have been a native of Lincolnshire; nor is it positively ascertained whether he received his education at Corpus Christi or Emmanuel College. After his ordination he commenced his ministerial labors at Mundham, in the vicinity of Norwich, where he was suspended from the ministry on account of non-conformity. Retiring to Norwich, he gathered a small Puritan congregation, with whom he remained for some years, exposed to the most harassing persecution.

He joined the congregation at Scrooby about 1631, as an assistant to Smyth and Clyfton; and after their emigration to Holland, retained the charge of their little flock until circumstances compelled them all to seek an asylum from their enemies in a foreign land.

He was a man of gentle and beautiful character, singularly free from bigotry, extremely liberal in his ideas and

feelings; and well fitted to watch over the interests of his people, to sustain their drooping spirits, to unite them in the bands of brotherhood, to sympathize with them in sorrow, and to lead them through the crooked and narrow path which they were obliged to travel.

As soon as the Pilgrims had established themselves in Leyden, Robinson, Brewster, and other principal members took measures for organizing a church; and not long afterwards, he having in the meantime acquired the Dutch language, Robinson was admitted a member of the University. He was much esteemed by the Dutch professors, and his intellectual powers were regarded so highly that he was selected by them to defend the tenets of Calvinism against Episcopism, the most able advocate of Arminianism, a controversy in which he achieved a complete triumph.

After the departure of the younger and more active portion of his congregation for America, Robinson lived in the hope of joining them, with those who had remained behind. But this desire was defeated by want of means, and by intrigues which prevented the merchant adventurers from advancing money for the voyage.

In the latter part of February, 1625, he was taken with a mortal illness, and died at Leyden on the 11th of March. His remains were buried in the Church of St. Peter, as appears from a receipt for his burial fees, and a record in the book of interments, but no stone marks the place where he rests.

In the "Atlantic Monthly" for July, 1859, is the following beautiful poem, by Prof. Holmes, which is copied by the kind permission of the publishers.

ROBINSON OF LEYDEN.

He sleeps not here; in hope and prayer

His wandering flock had gone before,

But he, the shepherd, might not share

Their sorrows on the wintry shore.

Before the *Speedwell's* anchor swung,

— Ere yet the *Mayflower's* sail was spread,

While round his feet the Pilgrims clung,

The pastor spake, and thus he said:

"Men, brethren, sisters, children dear!

God calls you hence from over sea;

Ye may not build by *Harlem Meer*,

Nor yet along the *Zuyder-Zee*.

Ye go to bear the saving word

To tribes unnamed and shores untrod;

Heed well the lessons ye have heard

From those old teachers taught of God.

Yet think not unto them was lent

All light for all the coming days,

And Heaven's eternal wisdom spent

In making straight the ancient ways.

The living fountain overflows

For every flock, for every lamb,

Nor heads, though angry crowds oppose

With Luther's dike or Calvin's dam."

He spoke, with lingering, long embrace,

With tears of love and parting fond

They floated down the creeping Maas,

Along the isle of *Ysselmonde*.

They passed the frowning towers of Briel,

The "Hook of Holland's" shelf of sand,

And grated soon with lifting keel

The sullen shores of *Fatherland*.

No home for these! — too well they knew

The mired king behind the throne; —

The sails were set, the pennons flew,

— And westward ho! for worlds unknown.

— And these were they who gave us birth,

The Pilgrims of the sunset wave,

Who won for us this virgin earth,

And freedom with the soil they gave.

The pastor slumbers by the Rhine, —

In alien earth the exiles lie, —

Thine nameless graves our holiest shrine,

His words our noblest battle-cry!

Still cry them, and the world shall hear

The dwellers by the storm-swept sea!

Ye *have* not built by *Harlem Meer*,

Nor on the land-locked *Zuyder-Zee*!



TOWN HALL, LEYDEN.

The Pilgrims are supposed to have removed to Leyden about the year 1608. It was at this time one of the most wealthy and prosperous cities of Europe, being second in Holland only to Amsterdam.

In 1573-4 it had suffered one of the most memorable sieges on record; its inhabitants had been reduced to the very verge of starvation and despair; and the city was saved from the Spaniards by breaking down the dykes and flooding the land with the sea. After the pacification of Ghent, in 1576, it began rapidly to recover its prosperity; and during the residence of the Pilgrims, it had so increased in population that it became necessary to enlarge its boundaries.

The Town Hall, of which a view is given above, is the chief edifice besides the churches; it was built at an early period, but the exact date is unknown; and in 1481, it blew up, causing the death of thirty-six persons. After

having been rebuilt it was remodelled in 1597. The interior contains an immense hall, hung with portraits and historical pictures.

In the pavement at the top of the stone staircase is the inscription "Niet sonder God" (Not without God); and another inscription above the door asks his blessing on Holland and Leyden: (Lord, save Holland, and bless Leyden!) and a singular acrostic of one hundred and twenty-nine letters, answering to the number of days of the great siege, which lasted from May 20th to October 3d. Among the pictures in the Council Chamber are several relating to the siege; and a very curious Last Judgment by the scholars of Lucas van Leyden. From the bell-tower is obtained a fine panoramic view of the city and its environs, stretching to the westward beyond Delfthaven and the Hague.

HARDSHIPS AND PRIVATIONS OF THE PILGRIMS.

The mortality of the first winter was followed in the spring by a great scarcity of food. "Had we not," says Mr. Winslow, "been in a place where divers sorts of shell-fish are, that may be taken with the hand, we must have perished, unless God had raised some unknown or extraordinary means for our preservation."

It has been stated that they were at one time reduced to a single pint of corn, which, being equally divided, gave to each person five kernels, which were parched and eaten.

During the first two or three years they were for several months together destitute of corn or any kind of

bread; and in the fourth year after their arrival, they were threatened with the total destruction of their crop, and absolute famine. From about the middle of May to the middle of July, they had not one shower of rain, and the extreme heat of the sun upon their sandy soil had so dried up their corn, that they were almost in despair of its ever being restored; but in the evening, after a day of fasting and prayer, it began to rain, and by repeated showers their corn recovered its verdure, and they had a plentiful harvest.

New comers were extremely affected with the miserable condition of those who had been almost three years

in the country. An interview with old friends in such circumstances of suffering was truly appalling. "The best dish we could present them with," says Gov. Bradford, "was a lobster or piece of fish, without any bread, or any thing else but a cup of fair spring water; and the long continuance of this diet, with our labors abroad, has somewhat abated the freshness of our complexion; but God gives us health."

Many of those who were subjected to these privations were accustomed in their native land to the privileges of affluence and honor. It is said of Elder Brewster, in particular, that "with the most submissive patience he bore the cold and trying hardships to which his old age was subjected, lived abstemiously, and, after having been in his youth the companion of ministers of state, the representative of his sovereign, familiar with the magnificence of courts, and the possessor of a fortune sufficient not only for the comforts but for the elegances of life, this humble pilgrim labored steadily with his own hands in the fields for daily subsistence. Destitute of meat, of fish, and of bread, over the simple meal of beans would he return thanks to the Lord that he could suck the abundance of the seas, and the treasures hid in the sand."

Said another of these men, "I take notice of it as a great favor of God, not only to preserve my life, but to give me contentedness in our straits; inasmuch that I do not remember that ever I did wish in my heart that I had never come into this country, or wish myself back again to my father's house."



COSTUMES OF THE PILGRIMS.

The accompanying illustration conveys a very good idea of the general costume of the Pilgrims, which, however, varied somewhat, both in form and materials, according to the station and means of the wearer. It originated in the reign of King James I., and was then confined to comparatively a small number of people,—the members of a persecuted religious sect; but in the reign of his successor, Charles I., it became, with slight modifications, the universally adopted costume of a large and powerful political party, which, taking its stand on the rights of the people as opposed to the arbitrary will of the sovereign, finally defeated him on the battle-field, and deprived him of both crown and life. For half a century it was the prevailing dress in England and her American colonies; and as the costume of John Bunyan, Richard Baxter, John Hampden, Oliver Cromwell, and their contemporaries, it will ever be regarded in history as a marked illustration of an age remarkable for the advances which it made in

every direction towards freedom of thought and its consequences,—civil and religious liberty.

William Bradford

WILLIAM BRADFORD, who succeeded Carver as governor of the colony, may well be said to have been one of its chief founders. He was a native of Austerfield, a small village, within a walk of Scrooby, where, in his early days, was a Puritan congregation, presided over by a pastor of the name of Richard Clifton, whose preaching exercised a great influence throughout the surrounding country, and deeply impressed the mind of Bradford,—peculiarly susceptible to serious impulses. He was sprung from the ranks of the yeomanry, a class of small landed proprietors, among whom were to be found the best of the national characteristics of the English people,—independence, industry, and manly self-respect. His parents died when he was quite young, leaving him a considerable inheritance for one in his station. Brought up to the labors, and receiving only the scanty education, of a farmer of that day, his natural thirst for knowledge and power of intellect enabled him to acquire most of the learning of the age. He mastered Dutch, French, Latin, Greek, and even Hebrew; which he studied with earnestness, "that he might see with his own eyes the ancient oracles of God in all their native beauty." He adopted, with the earnest enthusiasm which was the great characteristic of his mind, the theological views of the Separatist divines, and moulded his life strictly in practice to his religious belief. Becoming early in life, a leading man in the Puritan community of England, he left with the emigrants who fled to Holland, and finally became the venerated governor and historian of the infant State in America which he had so greatly assisted to found. He lived almost through the whole period of the English Commonwealth, and saw other flourishing colonies, the offspring of that at Plymouth, rising around him, and forming the germ of an immense nation; by all of whom he was regarded with the love and veneration due to a patriarch.

Gov. Bradford was twice married,—first to Dorothy May, who accompanied him to America, but was drowned by the upsetting of a boat in Cape Cod Harbor, during his absence on one of the journeys of exploration. He subsequently married Mrs. Alice Southworth, to whom he is said to have been attached before leaving England, and who came over to Plymouth, on his invitation, to become his wife.

In the engraving of Burying Hill may be noticed an obelisk, erected some years since to his memory, over the spot where his body lies interred. Many of his descendants lie buried around him,—among whom are his two sons; the gravestone of one being given below, as a specimen of the style which prevailed immediately after the first settlement of the colony.





DELFTHAVEN.

Delfthaven, or the haven of the city of Delft, is about fourteen miles from Leyden, on the river Maas, by which it communicates with the sea. It is now a quiet, old-fashioned place, and of but little commercial importance. The haven or harbor, consists of a long canal running back from the river, bordered with trees, and its quay on either side bounded by old-fashioned houses, with high, quaint gables, some of them bearing the dates of their erection about a half a century previous to the embarkation of the Pilgrims. Here those who were to remain behind, including their venerable and beloved pastor, took leave of their friends and companions in exile, being "not able to speak to one another, for the abundance of sorrow to part."

The place still remains almost the same as when they left it; perhaps it is even more quiet; and the little Dutch vessel represented in the cut is quite as large, and probably, full as seaworthy as the little *Speedwell*, in which they embarked upon their voyage, taking their last leave of each other with many embraces and many tears, and looking back with straining eyes, at the level shores, and long familiar landmarks receded in the distance.

"When they came to the place," says Bradford, "they found the ship and all things ready; and such of their friends as could not come with them, followed after them; and sundry also came from Amsterdam to see them shipped, and to take leave of them. That night was spent with little sleep by the most, but with friendly entertainment and Christian discourse, and other real expressions of Christian love. The next day, the wind being fair, they went on board, and their friends with them, when truly doleful was the sight of the sad and mournful parting." "But the tide, which stays for no man, calling them away that were thus loth to depart, their reverend pastor, falling down on his knees, and all they with him, commended

them with most fervent tears to the Lord and his blessing; and then, with mutual embraces and many tears, they took their leave of one another — which proved to be their last leave to many of them." Such is the affecting description of that "Embarkation at Delfthaven," which was then but the sorrowful parting of a few poor, sad exiles from their friends, but is now seen to be the first act in the founding of an empire.

"Shut now the volume of history, and tell me, on any principle of human probability, what shall be the fate of this handful of adventurers? Tell me, man of military science, in how many months were they all swept off by the thirty savage tribes enumerated within the early limits of New England? Tell me, politician, how long did this shadow of a colony, on which your conventions and treaties had not smiled, languish on the distant coast? Student of history, compare for me the baffled projects, the deserted settlements, the abandoned adventures, of other times, and find the parallel of this. Was it the winter's storm, beating upon the houseless heads of women and children; was it hard labor and spare meals; was it disease; was it the tomahawk; was it the deep malady of a blighted hope, a ruined enterprise, and a broken heart, aching in its last moments, at the recollection of the loved and left beyond the sea; was it some, or all of these united, that hurried this forsaken company to their melancholy fate? And is it possible that neither of these causes, that not all combined, were able to blast this bud of hope? Is it possible, that from a beginning so feeble, so frail, so worthy not so much of admiration as of pity, there has gone forth a progress so steady, a growth so wonderful, an expansion so ample, a reality so important, a promise, yet to be fulfilled, so glorious?" — *Edmund Leece's Oration, Dec. 20th, 1824.*

LAYING OUT THE FIRST DWELLING LOTS.

"Thursday, the 28th of December, so many as could went to work on the hill, where we purposed to build our platform for our ordinance, and which doth command all the plain and the bay, and from whence we may see far into the sea, and might easier be impaled, having two rows of houses and a fair street." So in the afternoon we went to measure out the grounds, and first we took notice how many families there were, willing that all single men that had no wives, to join with some family as they saw fit, that so we might build fewer houses; which was done, and we reduced them to nineteen families. To greater families we allotted larger plots; to every person half a pole in breadth, and three in length; and so lots were cast where every man should lie; which was done and staked out. We thought this proportion was large enough at the first for houses and gardens to impale them round, considering the weakness of our people, many of them growing ill with cold; for our former discoveries in frost and storms, and the wading at Cape Cod, had brought much weakness amongst us, which increased so every day more and more, and often was the cause of many of their deaths."

During the first winter and early spring their bill of mortality numbered forty-five.

William Brewster

Upon the departure of the Pilgrims from Holland, it was agreed that their pastor, Robinson, on account of his age and infirmities, should remain with those who were to come over when the settlement was effected; and the choice for a minister fell upon William Brewster, who, although not regularly ordained, was well qualified by his natural powers, by education, and by having long been a leading elder in the church, to fill that office.

He was a man of good family, had been educated at Cambridge (probably at Emmanuel College, founded in 1585, by Sir Walter Mildmay); and afterwards went up to London to seek employment at court. Here he became acquainted with William Davison, Secretary of State, and entering his service was employed by him in various matters of trust. Davison being sent by Elizabeth to the United Provinces to conclude a negotiation for a loan which she had consented to make on the security of three important seaports, Brewster accompanied him; and was entrusted by him with the safe keeping of the keys of Flushing. At their return, Davison was presented by the authorities with a golden chain, which Mr. Brewster wore in England as they rode together through the country, on their way to the court. Davison and Brewster were, however, destined to feel to the full how little faith can be placed in the favor of princes. Of indelible integrity, high principles, lofty sense of honor, and unsuspicious temper, they were both ill-adapted to sustain for any considerable time, a position in a court practised in intrigue, and given up to dissimulation of every kind and degree.

Elizabeth having determined upon the death of her lovely and unfortunate rival, Mary, Queen of Scots, sent privately for Davison, and ordered him to draw the death-warrant, which she immediately signed, and sent by him to the chancery to receive the Great Seal. Upon the death of Mary, the Queen, with her usual insincerity, affected great indignation at what she was pleased to term the precipitancy of her unfortunate secretary, whom she threw into the tower, and stripped of the greater portion of his estates. Deeply affected by this striking example of hard-hearted duplicity, Brewster still continued by his unfortunate master, rendering him every service in his power.

Having at length satisfied every demand of duty to his master, and gratitude to his patron, he seems to have decided to retire from a life, which required for success the sacrifice of every principle of honor and virtue, to one more congenial to an honorable and ingenuous nature. He withdrew to his estate in the country, where he lived for many years, "doing the best good he could, and walking according to the light he saw, until the Lord revealed further to him." The tyranny of the church, constantly

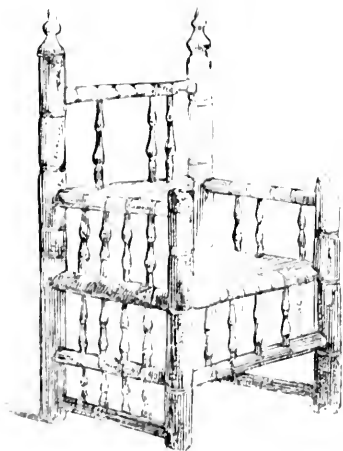
exercised against both preachers and people whose consciences led them to depart from its usages, led at length to the final separation of great numbers; and of these, Brewster was one of the leading spirits in his immediate neighborhood, encouraging others both by precept and example, to help forward the work of promoting the views which they entertained in common; and assisting them in their necessities and in the privations of a relentless persecution, often, perhaps, beyond his means.

Upon the determination of him and James to *harry* the Puritans and Separatists out of the land, in which he was worthily seconded by the prelates and their agents, acting by means of the Court of High Commission, Brewster with many others resolved to fly for refuge to Holland. In the arrangement necessary for the accomplishment of this object he appears to have had mainly the charge and direction of their business. Although they failed at the first attempt to leave England, at Boston, through the treachery of the captain of the vessel hired to transport them, and were seized, searched, rifled of their money and goods, thrown into prison, and the ringleaders finally handed over to the assizes, they managed afterwards, but after many vicissitudes, to reach that haven of the oppressed.

On their arrival in Holland, Brewster, originally a man of property, was so reduced that he was compelled to labor for his subsistence. His occupation was to teach English, which he did with such success that numbers of the students at Leyden resorted to him to acquire that language after their regular studies at the university were concluded. In addition to this he set up a private printing press, at which many Puritan books and pamphlets were printed in English, and sent over to England for private distribution. This rendered him so obnoxious to James and his bishops that the English ambassador at the Court of Holland was directed to have him sought out and apprehended, the Dutch assenting, being desirous from motives of policy to preserve the friendship of the English king. He transported himself and family for a time to London where he remained securely hidden until the danger was over.

When the Pilgrims had established themselves at Leyden, Robinson was formally ordained as their pastor, and Brewster was at the same time appointed elder. Upon the departure for America, as related at the commencement of this article, he was chosen to be the pastor of the emigrants until Robinson should be able to join them. This long-hoped for event never occurred, Robinson dying in Holland; and up to a few years of his death, at the age of eighty, Brewster regularly conducted the services of the church when there was no other minister, preaching twice every Sunday; and this "both profitably and powerfully."

"He died in his bed in peace, in the midst of his friends, who mourned and wept over him, and ministered what help they could unto him." A memorial of Elder Brewster in the shape of his chair, a cut of which is given below, is still preserved in Pilgrim Hall; and at the head of this article is a fac-simile of his signature.





GATES OF DELFT.

On their way from Leyden to the place of their embarkation, the Pilgrims must have passed directly through the fine old city of Delft, and between the two fortified gates represented in the engraving, which are now swept away. The canal from Leyden to Delthaven passes through the city, and being then, as now, the universal highway, must have been traversed by our forefathers; and the treeshuyt, or canal boat, shown in the cut, is similar, in all probability, to that which carried them from their eleven years home to the place of their departure. The buildings, too, are those upon which they gazed as they passed slowly and sadly along. The gateways of mingled brick and stone, pierced with loop-holes above and below; the tall tower of the New Church built in 1381, within which repose the princes of the house of Orange; the Old Church, a ponderous and inelegant edifice, containing the tombs of three famous Dutch Admirals, one of whom, the great Martin Van Tromp, was killed combating with the English for the empire of the seas, in the year 1653,—the high houses with their variegated gables, almost overhanging the canal in the towns through which they passed,—the long rows of spreading trees,—the rich meadows of the country, enamelled with flowers, and spotted with almost innumerable cattle,—the endless wind-mills,—the clean country houses, each with its pavilion overhanging the water upon the bank of the canal,—the plantations of roses and tulips:—all these objects met their eyes, as they do those of the traveller of the present day, but with what different effect upon the mind. They were about to leave a land which had received them with open arms and kind hearts when they entered it poor, homeless, friendless exiles, and which had become to them at length a second home. They were about to leave the pleasant scenes of civilized life, and its comforts and enjoyments,—its security from danger, its various means of

employment and support,—to enter upon a long and perhaps dangerous voyage across an ocean, even then but little known,—and to exchange all these advantages for an uncertain home in a land of savages,—with an uncleared wilderness around them,—and no strength, no security, or protection, but the courage of their hearts, the strength of their hands, and the overwatching Providence of their Father in Heaven.

It furnishes a curious reflection to the American traveller in Holland to look upon scenes which met the eyes of his fathers before the first city was built upon our shores. Two hundred and forty years have passed since down this canal, between these old towers, passed the first ship-load of emigrants to the northern shores of the United States. Then this land of Holland was rich as it is now,—its springs of industry were full; its cities thronged with mechanics and merchants, with princes and burghers; its church towers and spires pointed to heaven.—Almost at the moment when they left its shores it had reached its highest point of prosperity, as compared with other lands, and until within a few years when the mighty engines of modern civilization invaded its quietude and repose, Holland remained unchanged. During the same time what immense alterations have taken place in the land which the Pilgrim Fathers chose for their home? What boundless regions have been opened to civilization! what numberless cities have been built! how many commonwealths have been founded! what myriads of ships spee the ocean instead of that little bark, then almost alone upon the waters! And all this change, all this progress, has mainly grown out of the inspired energy of those men and women, who, on the 1st of August, 1620, left Delthaven in the Speedwell, and on the 21st of December landed from the May-Flower on Plymouth Rock.

THE MEMORY OF THE DEAD.

"What is the good of it," say those who would beat down all shrines, and statues, and temples, lest in doing homage to the memory of the illustrious dead, we verge upon Pagan adoration. Many ages ago the eloquent Pericles, in an oration in honor of the hero-dead who fell fighting for the liberties of Greece, declared in true and burning words the good of doing honor to the memory of the noble dead. It was not that they—immortal in their deeds—needed temple or column to perpetuate their fame, or reward their virtues, but because the living, by thus spurring emulation of the good and heroic dead, inspired and embodied themselves. Their homage was proof that they were not ungrateful, nor insensible to the deeds that constitute glory and renown. No wreath is given, and no monument reared by a nation to the memory of its illustrious dead, but it blossoms with good for the living through all future time. Virtue is encouraged, patriotism kindled, and all that is noble in our nature inspired to action, by this homage to the greatness and goodness of our race.



DWELLINGS OF THE PILGRIMS.

De Rasieres, who visited Plymouth in 1627, in a letter preserved in the library at the Hague, gives this account of the settlement. The houses are constructed of hewn planks, with gardens enclosed behind and at the sides with boards. To prevent surprise, each had beside a defensive stockade, and there were three wooden gates at the extremities of the streets. In the centre, on the cross street, stood the Governor's house, before which was a square enclosure, upon which four *patereros* were mounted so as to flank the streets. Upon Burial (then called Fort) Hill, was a large square house, with a flat roof, made of thick sawn planks, staved with oak beams, upon the top of which they had six four or five pounders, which commanded the whole neighborhood. The lower part of this fort was used on Sundays for a church.

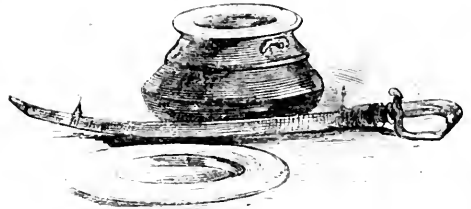
MYLES STANDISH.

One of the most prominent individuals of the Pilgrim Band, the arm and shield of the infant colony, was Captain Myles Standish, a man whose iron nerve and dauntless courage contributed much towards carrying the Infant Society through the perils with which it was menaced. He was small of stature but sinewy and robust, with a constitution of iron, and an intrepidity of spirit, nurtured by a military education, which no danger could appal.

His family was one of the oldest in Lincolnshire, having flourished there from soon after the Conquest; and several of them had been distinguished for military spirit and prowess.

Myles Standish inherited in a prominent degree the

Myles Standish



family talent, and being compelled to seek his fortune, chose the profession of arms, and served with the army sent by Queen Elizabeth to the assistance of the Dutch in their struggle against Spain. At Leyden he fell in with the Pilgrims, and was induced by the love of adventure, no less than an admiration of their principles, to join them in their emigration to America.

He was a passenger in the *May-Flower*, with his wife and daughter; the former of whom (Rose Standish) died during the first winter, and the latter (Lora Standish) before her father, as shown by the following extract from his will. "My will is, that out of my whole estate, my funeral charges to be taken out, and my body to be buried in a decent manner; and if I die in Duxburrow, my body to be layed as near as convenient to my two dear daughters, Lora Standish, my daughter, and Mary Standish, my daughter-in-law."

At the time of the conspiracy between the Paomet and Massachusetts Indians to cut off the colonists, Captain Standish's promptitude and bravery in killing the leaders were probably the salvation of the settlement; and his name was ever afterwards a word of terror to the savages.

After the settlement, the neighborhood of Duxbury and Kingston was allotted to Captain Standish, John Alden, Jonathan Brewster, and Thomas Prence, and the Hill, now called Captain's Hill, with the adjacent lands, became the portion of Standish. Here he built his house, and set himself to repose; here too, in 1636, he died, at the age of seventy-two, but his burial-place is unknown.

His house was burned down while occupied by his eldest son, but the underpinning still remains to mark its site and form; and the old hearthstones with the blackened slabs, which formed the back of the fire-places, still stand in their places. The estate is now in the possession of James Hall, of Boston, who has collected quite a number of memorials of the original owner.

The good sword of Standish, and a kettle and dish said to have been his, are preserved in Pilgrim Hall, where is also an interesting memorial of Lora Standish, a well-wrought sampler, testifying to her piety as well as her skill in needlework.

CAPTAIN'S HILL.

"We trace the *mount*, which gently soars
Above the sea and circling shores,
Where Standish, first of martial name,
Who dauntless won heroic fame,
Skillful and brave to guide the band
Which firm achieved this chosen land,
Was wont to gaze on every side,
And scan the sail of every tide."

This beautiful mount is situated in the south-easterly part of Duxbury, and is visible at the right in the View of Plymouth on the Dollar Testimonial given to subscribers to the Monument Fund.



THE PILGRIM MEETING-HOUSE.

On one of the most elevated parts of Burying Hill, in Plymouth, the Pilgrim Forefathers of New England erected their first place of religious worship. The exact position of this rudely built structure can be easily pointed out to the visitor who makes his pilgrimage to this hallowed spot. Only a few steps, in an easterly direction, from the tall granite memorial standing over the grave of Elder Cushman may be seen a slightly rising mound, and here tradition places the first site of the Pilgrims' Meeting-house. The following allusion to this interesting building, if such it may be called, appeared in the issue of the Pilgrim Almanac for 1860:—

"Close beside the green hillock subsequently selected as the grave lot of the venerable Elder, the fathers in earlier days built their humble sanctuary—small, indeed, but then the only one in New England, and that one their own, and untrammelled by the yoke of antichristian bondage. They did not place it obscurely, shaded and hidden from sight, as if afraid or ashamed that their house of God should be seen,—but upon the hill top, a guide for the wayfarer, a mark for all,—the first object to attract and welcome the eye of the Pilgrim outcast, seeking shelter and repose in the land where the most abject and lowly might worship God according to the dictates of their own conscience, uncontrolled by the dogmas of an established church and the intolerance of a blasting hierarchy. Here, still earlier, stood the scanty fortification of the peaceful little band of puritans,—a simple platform, with slender roof and unpretending bat-

tements, hewn from native forests. Slight as was the structure, it served well to protect them from the sudden inroads of savage beasts, and as a defense against the more wily and barbarous Indian foe. It served another and a holier purpose—it was the place of prayer and the place of worship—the first rudiments of the first building of the first church of the Pilgrim Fathers."

From a letter of Isaac DeRasieres, evidently a French Protestant, written, probably, in 1627, the following mention is made respecting the same structure of the forefathers:—"Upon the hill they have a large square house with a flat roof, made of thick sawn planks, stayed with oak beams, upon the top of which they have six cannons, which shoot iron balls of four and five pounds, and command the surrounding country. The lower part they use for their church, where they preach on Sundays and the usual holidays. They assemble by beat of drum, each with his musket or firelock, in front of the captain's door; they have their cloaks on, and place themselves in order, three abreast, and are led by a sergeant without beat of drum. Behind comes the governor in a long robe; beside him, on the right hand, comes the preacher, with his cloak on, and on the left hand the captain with his sidearms and cloak on, and with a small cane in his hand; and so they march in good order, and each sets his arms down near him. Thus they are constantly on their guard night and day."

The accompanying engraving is intended to give an ideal representation of the above described structure.

THE CHILD'S EVENING PRAYER.

Who, that has lived through years of careless gayety or sorrow or crime, has forgotten that little prayer so often murmured at the mother's knee?—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

"The origin of this stanza it is difficult to trace. It appeared in the 'New England Primer' more than four-score years ago, and was probably then as many years older, although some have ascribed it to Dr. Watts. Mr. Tower, in his 'Pictorial Reader,' mentions as a fact related of J. Q. Adams, that, during his long life, he never retired to bed without repeating the above prayer of his childhood, which, learned from a mother's lips, he had been early taught to lip. The prevailing sentiment, so sublimely simple, however childishly expressed, so affected some poet of after days, as to originate one of the most touching little poems in our language. The name of the author is not now remembered; but his beautiful production ought to be immortalized by general republication every year."



The dreamy night draws nigh;
Soft airs delicious breathe of mingled flowers,
And on the wings of slumber creep the hours;

The moon is high,

See yonder tiny eut,

The lattice decked with vines: a tremulous ray
Steals out to where the silver moonbeams lay,

Yet pales them not!

Within, two holy eyes,

Two little hands clasped softly, and a brow
Where thought sits busy weaving garlands now

Of joys and sighs

For the swift-coming years:

Two rosy lips with innocent worship part.

List! be thou saint, or skeptic if thou art,
Thou must have ears,—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Doth it not noiseless ope
The very floodgates of thy heart, and make
A better man of thee?— for her sweet sake,

Who, with strong hope,

Her sweet task ne'er forgot

To whisper "Now I lay me," o'er and o'er,
As thou didst kneel upon the sanded floor:

Forget them not!

From many a festive hall,
Where flashing light and flushing glances vie,
And, robed in splendor, mirth makes revelry,
Soft voices call

On the light-hearted throngs
To sweep the harp-strings, and to join the dance
The careless girl starts lightly, as perchance,

Amid the songs,

The merry laugh, the jest,
Come to her vision songs of long ago,
When by her snowy couch she murmured low,

Before her rest,

That single infant's prayer.

Once more at home, she lays her jewels by,
Throws back the curls that shade her heavy eye,

And, kneeling there

With quivering lip and sigh,
Takes from her fingers white the sparkling rings,
The golden coronet from her brow, and flings

The baubles by;

Nor doth she thoughtless dare
To seek her rest, till she hath asked of Heaven
That all her sins through Christ may be forgiven:

Then comes the prayer,—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

The warrior on the field,
After the battle, pillow his head
Perhaps upon a fallen comrade dead,

Scorns not to yield

To the sweet memories of his childhood's hour,
When fame was bartered for a crimson flower.

The statesman gray,

His massive brow all hung with laurel leaves,
Forgets his honors while his memory weaves
A picture of that home, 'mid woods and streams,
Where hoary mountains caught the sun's first beams;
A cabin rude; the wide fields glistening;
The cattle yoked, and mutely listening;
The farmer's toil, the farmer's fare, and, best
Of earthly luxuries, the farmer's rest.

But, hark! a soft voice steals upon his heart,—
"Now say your prayer, my son, before we part;"
And clasping his great hands, a child once more,
Upon his breast,—forgetting life's long war,—

Thus hear him pray:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."



BURYING HILL, PLYMOUTH.

On the brow of one of the highest eminences in the old town of Plymouth rest the mortal parts of many of the Pilgrim Forefathers, — too many of them, alas, without even a humble gravestone to mark the spot of their sepulture. The turf, in gently rising mounds, indicates what tradition alone besides, in the absence of all written testimony, makes more certain, that there the fathers are sleeping from their labors.

When the modern pilgrim finds his way to Plymouth, and, with filial veneration, directs his steps to the sacred spot where rest the fathers of New England, he is peculiarly struck with the remarkable objects which are presented to his view. When he has ascended the high hill, and looks around upon the innumerable gravestones which affection has placed as the last tributes to the memory of departed parents, relatives and friends, he seeks in vain for any ancient memorial to mark the graves of the May-Flower pilgrims of 1620. In vain he inquires for the graves of those who came in the Fortune in 1621, in vain for those of the Ann and Little James, in 1623. In vain he asks, in vain he seeks. Of all these, Thomas Cushman alone of the Fortune, and Thomas Clark alone of the Ann, are remembered by tablets. Their graves alone were surely designated by gravestones on Burying Hill. One of the old comers, Phineas Pratt, was similarly remembered in the old burial-ground in Charlestown. Uncertain tradition, however, has attempted to point out the burial places of a few others, and modern memorials have been erected to their memory.

In an elevated position in one part of this field of the dead, may be seen the shaft erected in memory of William Bradford, not only, emphatically the Governor of the Plymouth Colony, but the faithful chronicler of the Pilgrims,

his associates in the great enterprise. In another direction is the large slab commemorating the life and services of the venerable John Howland; and still, in another portion of the field, the monument which the filial regard of the Cushman family has raised over the grave of their pious ancestor, the excellent Elder. These, indeed, are modern erections, but not the less honorable.

The site upon Burying Hill on which the Cushman monument stands has hallowed family associations, and is not in itself entirely devoid of interesting recollections of a more general character. It is the identical spot selected for the burial place of Elder Cushman by his bereaved friends and religious associates; and beneath the turf which has grown for ages, and whose verdure has only now and then been disturbed, as a new tenant has been admitted to the community of the dead, to mingle ashes with those of the venerated sire, rest the remains of the earliest of this Pilgrim family, — the Cushmans. Around the Elder's humble grave were buried many of the church, who, from their feelings of attachment, desired to be near him in death, as they had been with him in life; — among these were the officers of the church, with whom he had for so many years ministered; but his pastor was not permitted to lie with him in his long sleep, but is quietly reposing in the distant regions of the sunny South. From this spot the turf has now been removed, — but the sacred remains are still there. The turf has given place to more enduring granite.

Close beside the green hillock subsequently selected as the grave lot of the venerable Elder, the fathers in earlier days built their humble sanctuary — small, indeed, but then the only one in New England, and that one their own, and untrammelled by the yoke of antichristian bondage. They

did not place it obscurely, shaded and hidden from sight, as if afraid or ashamed that their house of God should be seen, — but upon the hill top, a guide for the wayfarer, a mark for all — the first object to attract and welcome the eye of the Pilgrim outcast, seeking shelter and a place in the land where the most abject and lowly might worship God — according to the dictates of their own conscience, uncontrolled by the dogmas of an established church and the matchless of a bustling hierarchy. Here, still earlier, stood the scanty fortification of the peaceful little band of Puritans, — a simple platform, with slender roof and unpretending columns, hewn from native forests. Slight as was the structure, it served well to protect them from the sudden attacks of savage beasts, and as a defense against the hostile attacks of the more wily and barbarous Indian foe. It served another and a higher purpose — it was the place of prayer, the place of worship — the first rudiments of the first building of the first church of the Pilgrim Fathers.

While standing within this ancient cemetery, the stranger is forcibly struck with the appearance of the large number of monumental tablets and burial mounds which he notices on all sides, compared with the smaller number of buildings in the village at its base, — that the dwellings of the dead far outnumber the dwellings of the living. The immediate scene presents a vast assemblage of the past and a more limited population of the present — the quiet remains of other days above, and busy and bustling life of to-day below. Here is where the forefathers lie with their children of more than two centuries, gathered together in family clusters, awaiting the call of the last great day. And where could they lie more appropriately than in the chosen land of their American pilgrimage?

Extending the eye beyond the hill at his feet, and beyond the village and a few sparsely scattered houses adjacent, the stranger will witness the placid and hospitable waters, formed into a safe and quiet harbor by the almost surrounding headlands and protecting beaches. His attention will be drawn to the Gurnet, at the eastward, with its twin beacons, and to Squibset, noted for affording food for the almost finished voyagers; — to Clark's Island, on

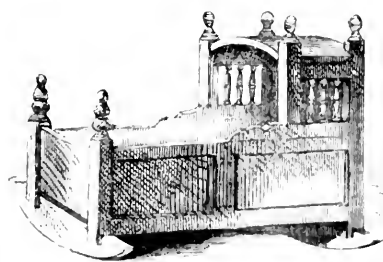
the north, where the Pilgrims, after their arrival in their new home, first passed the Christian Sabbath in prayer, — to the fields of Duxbury and the green elevation there, which bears the name of the redoubtable Captain Standish, — to the lands of Kingston, where piously dwelt good Elder Cushman and his devoted Mary, beside their never-failing spring of living water, and where they terminated their earthly pilgrimage, — and to the meanderings of Jones's River, and Rocky Nook, and Plain Dealing; and more westerly, to the chain of undulating hills, upon the chief of which is left the foundation of the national monument to the Pilgrim Fathers, and to the fresh waters of Billington Sea, and the numerous crystal lakes of the townships. More southerly will be seen the Town Brook and Pilgrims' Spring, where the Pilgrims first quenched their burning thirst, and Watson's Hill, where first appeared human friendship, in the person of the almost civilized Massasoit. Further to the east, following the circuit, the villages of Wellingly and Eel River, and the far-famed beach, and the warning and inviting Manomet are seen. All these the stranger sees, and he may also see, almost at his feet, the famous Leyden Street, where were the first dwellings of the Pilgrims, and the Middle Street, and the North Street, lying parallel to each other, and at right-angles with and between the Main Street and the Water Street at the Water side, where were the first allotments of land — and he may see Forefathers Rock, the place of Landing, and Cole's Hill, where were laid to rest, during the first winter, half of the precious freight of the May-Flower. Well may we say to him, as he stands beside the graves of the Fathers,

Stranger! — As from this sacred spot, hallowed by the remembrance of the true-hearted, who sleep beneath its turf, you cast your eyes around and view scenes unsurpassed in interest and beauty, — while you behold flourishing towns and villages abounding in industry, prosperity, and happiness, where once all was dreary, inhospitable, and desolate, — think of the self-sacrificing forefathers, learn to emulate their virtues, and firmly resolve to transmit unimpaired, to the latest posterity, the glorious lessons of their noble examples.



PEREGRINE WHITE'S APPLE-TREE.

Peregrine White was born on board the May-Flower, in Cape Cod Harbor, at the time of the exploration of the coast, made for the purpose of fixing upon a proper location for a settlement. In consideration of his being "the first of the English born in these parts," he petitioned to be allowed a portion of land, and was allotted two hundred acres in what is now the town of Marshfield, where he lived to the almost patriarchal age of eighty-three. The tree planted by his hand, of which a cut is here given, must have been one of the first, if not the very first, of its kind in that vicinity, and still produces fruit. It stands on a part of the farm which was owned by the late Daniel Webster.



FULLER CRADLE.

The cradle, of which a representation is given above, was originally the family cradle of Dr. Samuel Fuller, one of those who came over in the "May-Flower," and one of the signers of the Social Compact. His wife was left behind, but came over afterwards in the "Anne." Fuller was a deacon of the church, and no less remarkable for his piety than for his skill in his profession. He was sent by the Governor to the assistance of Weston's company, and afterwards to Boston, to the colonists, who came over with Winthrop. He died of an epidemic disease in 1633. A tradition exists, that this cradle was on board the "May-Flower," and used to rock Peregrine White, the first New Englander. It was made, like most old-fashioned furniture, to be handed down from generation to generation, and seems to have well fulfilled the intention.

"The Pilgrim Fathers are at rest:
When Summer's throne on high,
And the world's warm breast is in verdure dressed,
Go, stand on the hill where they lie;
The earliest ray of the golden day
On that hallowed spot is cast:
And the evening sun as he leaves the world
Looks kindly on that spot last."

PIERPONT.

"By their fruits ye shall know them. Not by the graceful foliage which dallies with the summer breeze; not by the flower which fades with the perfume which it scatters on the gale; but by the golden, perfect fruit, in which the mysterious life of the plant is garnered up, which the genial earth and kindling sun have ripened into the refreshment and food of man, and which, even when it perisheth, leaves behind it the germs of continued and multiplied existence."

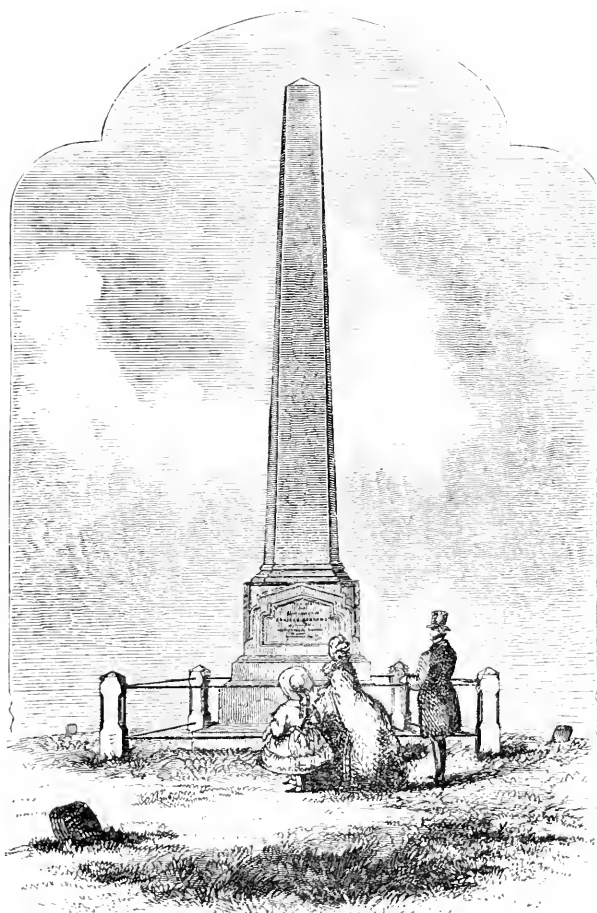
EVERETT'S Remarks at Plymouth, Dec. 22, 1845.

"This rock has become an object of veneration in the United States. I have seen bits of it carefully preserved in several towns of the Union. Does not this sufficiently show that all human power and greatness is in the soul of man? Here is a stone which the feet of a few outcasts pressed for an instant, and the stone becomes famous; it is treasured by a great nation; its very dust is shared as a relic. And what has become of the gateways of a thousand palaces? Who cares for them?"

DE TOCQUEVILLE.

"We have an advantage over all nations in being able to trace our history from the beginning. We have no fabulous age, but it has more romance than any which has ever been written."

SALTONSTALL.



CUSHMAN MONUMENT,
IN BURYING HILL CEMETERY, PLYMOUTH, MASS.

ERECTED A. D. 1858.

On the 15th of August, 1855, the descendants of the Cushman ancestors and their relatives, met together at

They are of metallic bronze, and were cast at the foundry of Messrs. Henry N. Hooper & Co., in Boston.

Plymouth, in honor of their venerated ancestors, Robert Cushman, the right hand of the Plymouth forefathers, and Elder Thomas Cushman, his son, who for about forty-three years acceptably served the church of the Pilgrims as Ruling Elder. On the following day the persons, assembled from almost every State in the Union, visited the grave of their ancestor, the Elder, and before parting resolved to erect an enduring monument over the remains of this venerable man. This object was subsequently consummated; and on the 16th of September, 1858, in commemoration of the sailing of the May-Flower from Plymouth, in England, for the new home in New England, the monument was consecrated with becoming exercises and ceremonies.

The Cushman monument stands in a conspicuous position within the ancient cemetery of the Plymouth fathers, upon Burying Hill, within sight of the hospitable harbor where the May-Flower lay safely moored in the inclement winter of 1620; and also, of the far famed solitary rock of that sandy shore whereon the forefathers first set foot on the memorable twenty-first of December, and almost beneath the drippings of the first Christian sanctuary in New England.

The monument is a massive and tasteful structure, built of smoothly hewn Quincy granite, of the finest and most durable quality, and is highly creditable to the skill and faithfulness of Messrs. C. R. & C. Mitchell, the contractors. Its form is that of an obelisk with plainly chamfered edges, having a Grecian base standing upon an ornamented pedestal, also chamfered to its base, and containing sunken panels; the pedestal rests upon two square plinths, and the whole structure upon blocks of heavy granite occupying the whole space enclosed by a quadrangular fence, constructed with large stone posts and substantial iron rails. The whole height of the monument, including the stone blocks upon which it stands, is about twenty-seven and one-half feet; the base of the pedestal is about five feet square, and of the lowest plinth about eight feet. The space within the railing is about twelve feet square. The tablets, which contain the inscriptions in raised letters, occupy the four panels of the pedestal, and measure about thirty-six by twenty-two inches.

THE SPIRIT AND POLICY OF THE PLYMOUTH COLONY.

A prominent statesman has recently and fitly remarked that the cause in which he and his associates are enlisted will be successful "when it can dispel the fears of the timid, conquer the prejudices of the ignorant, and convince the reason of the intelligent."

To accomplish the last of these is not usually a difficult task; and in regard to the Pilgrim Monument enterprise, we believe it has already been done. The others still present serious obstacles, which, however, time and information are gradually overcoming, rendering it more and more evident that the accomplishment of the desired work is only a question of *time*.

On a preceding page may be found an article on the Pilgrims of the May-Flower, in commemoration of whose *LANDING*, and in honor of *whose* principles, as promulgated in their *SOCIAL COMPACT*, the Pilgrim Society is erecting a National Monument. In that article is the statement that "nearly all of those self-sacrificing men and women had gone from the scene of their privations and sufferings *before that period* of persecution on which some persons persist in fixing their minds."

It will tend to "conquer the prejudices" of such persons, and be but simple justice to the Pilgrims, if they will acquaint themselves with the facts in relation to the spirit and policy of the Plymouth colony and its distinction from the Massachusetts and other New England colonies. Many persons seem not to be aware of any such distinction, and indiscriminately charge upon the Pilgrims the faults of another colony and not unfrequently of another and a later age. Such a distinction, however, did exist in territorial limits, mode of government, and in the spirit and policy pursued towards those differing from their religious views. "The Pilgrims of Plymouth were more liberal in feeling and more tolerant in practice than the Puritans of Massachusetts Bay."†

This difference is attributed, by the able writer just quoted, to the instructions of their excellent pastor, Rev. John Robinson, their residence in Holland, and their contact with other sects of Christians.

"Whether," he adds, "these reasons fully account for the superior liberality of the Plymouth Colonists, or not, the records show that as they were distinct from the Puritans in England, and had long been separated from them in Holland, so did they preserve that distinction in some measure in America."

"The simple forms of democratic government were maintained in Plymouth for eighteen years, until the growth of the colony compelled the introduction of the representative system. The laws were enacted by the entire people, and their execution entrusted to a governor, and council of five assistants, afterwards increased to seven."

"The government of Massachusetts was much more restrictive, and the circumstances of the colony compelled more frequent changes in its forms than was the case with Plymouth's."

The Plymouth and Massachusetts colonies were as dis-

tinct from each other as they both were from the Connecticut and New Haven colonies, until 1643, when these four colonies formed a confederacy for their mutual protection. Eight commissioners, two from each colony, met at Boston, May, 1643, where they drew up the Articles of Confederation, which was undoubtedly the germ of our Federal Union. The style adopted was that of the United Colonies of New England. Their little Congress, the first of the New World, was to be composed of eight members, two from each colony. They were to assemble annually, in the different colonies by rotation, to consult together on all matters of mutual defense and protection; yet they were not empowered to legislate in such a manner as to abridge the independent action of the separate colonial assemblies. These were to be as distinct and independent of each other as are our State legislatures of the present day. Plymouth was not responsible, — nor, by well informed persons, is it held chargeable, — for any severities of law or execution in Massachusetts.

The two colonies continued distinct from each other until 1692; and any person who confounds the two and condemns the Pilgrims for acts committed by the people of the Massachusetts colony, betrays his ignorance of the early history of his country, besides doing great injustice to the Pilgrims.

"As the Pilgrims were more free in their political constitution than the Puritans, so they were more liberal towards those who differed from them in points of religious doctrine."* This is evinced, especially, by the records obtained from different sources respecting the treatment of the Rev. Roger Williams. In the Massachusetts Colony the rights of citizenship were made dependent upon religious tests, church-membership being a prerequisite to the rights of suffrage.

Roger Williams, then pastor of a church in Salem, was among the first and foremost to resist the attempt of the civil authorities thus to interfere with the rights of conscience. As the result of the controversy growing out of this question, he was banished from Salem, and "sought refuge beyond the jurisdiction of Massachusetts in the more liberal colony of the Pilgrims."† "At Plymouth he was well accepted as an assistant in the ministry to Rev. Ralph Smith, then pastor of the church there."‡

"The principal men of the colony treated him with marked attention." . . . "The generous spirit of the Pilgrims preserved him in a great measure from the annoyance which had caused his removal from Salem, and protected him from the offensive interference of the civil authorities."§

When driven a second time from Salem and the Massachusetts Colony, he commenced a settlement on the eastern bank of the Seekonk River, just within the limits of the Plymouth Colony. Gov. Winslow, who was his personal friend, simply *advised* that, as they "were loath to displease the Bay, he should remove to the other side of the river." This advice he cheerfully followed, and, adopting the views of the Baptists, became at once the founder of Rhode Island and of the first Baptist church in America.¶

No evidence appears that during the witchcraft delusion any just ice of it occurred within the bounds of the Plymouth Colony.

* Arnold's History of Rhode Island, 1829.

† Bentley's Salem.

‡ Norton's Memorial.

§ It may be remarked that the persecution of Roger Williams at Salem, occurred previous to his adoption of the peculiar tenets of the Baptists. It had no reference, therefore, to the sentiments of that denomination, and, in itself, furnishes no ground for the charge that the Puritans persecuted the Baptists.

* Some think they find in the fact of the descent into of the Pilgrims a sufficient reason for refusing to aid the Pilgrim Society in their noble work. They seem to overlook or misapprehend the object in view, what it is to be commemorated and whose or what principle it is proposed to honor. For whatever wrongs the descendants may have committed, the Pilgrims should not be held chargeable, — certainly not those who died within the first year after their Landing. Let them, at least, be honored, even for having undertaken, for the glory of God, and advancement of the Christian faith, a voyage to plant the first colony, &c. — See "Compact" in A Memorial for P. 3, page 36.

† Arnold's History of Rhode Island, 1829.



ROGER WILLIAMS.

BY HON. S. G. ARNOLD.

In February, 1631, the ship "Lyon" arrived at Nantasket with twenty passengers and a large store of provisions. Her arrival was most timely, for the colonists were reduced to the last exigencies of famine. Many had already died of want, and many more were rescued from imminent peril by this providential occurrence. A public fast had been appointed for the day succeeding that on which the ship reached Boston. It was changed to a general thanksgiving. There was another incident connected with the arrival of this ship which made it an era, not only in the affairs of Massachusetts, but in the history of America. She brought to the shores of New England the founder of a new State; the exponent of a new philosophy; the intellect that was to harmonize religious differences, and sooth the sectarian asperities of the New World; a man whose clearness of mind enabled him to deduce from the mass of crude speculations which abounded in the seventeenth century a proposition so comprehensive, that it is difficult to say whether its application has produced the most beneficial influence upon religion, morals, or politics. This man was Roger Williams, then about thirty-two years of age. He was a scholar, well versed in the ancient and some of the modern tongues, an earnest inquirer after truth, and an ardent friend of popular liberty as well for the mind as for the body. As "a godly minister," he was welcomed to the society of the Puritans, and soon invited by the church in Salem as an assistant to their pastor, Samuel Skelton. The invitation was accepted; but the term of his ministry was destined to be brief. His fearlessness in denouncing the errors of the times, and especially the doctrine of the magistrate's power in religion, gave rise to a system of persecution, which, before the close of the summer, obliged him to seek refuge beyond the jurisdiction of Massachusetts in the more liberal colony of the Pilgrims. He remained at Plymouth two years; but his attachment seems never to have been withdrawn from the people of Salem, who reciprocated the warmth of his regard, and invited his return. Here he again assisted Mr. Skelton, whose health was

rapidly failing, and upon whose death he was ordained pastor by the church, though the Court interfered to prevent it. This interference ripened at length into a "decree" of banishment from Salem, and beyond the jurisdiction of the Massachusetts Colony.

Driven from the society of civilized men, and debarred the consolation of Christian sympathy, Williams turned his steps southward, to find among heathen savages the boon of charity which was refused at home. The now venerable Ousamequin, who sixteen years before had first welcomed the weary Pilgrims to his shores, and with whom Williams, during his residence at Plymouth, had contracted a friendship, received with open arms the lonely and twice-exiled Puritan. From him Williams obtained a grant of land near what is now called Cove Mills, on the eastern bank of Seekonk River, where he built a house and commenced planting, with a view of permanent residence. But this was not to be his home. In the quaint scriptural language of the day, "he had tarried on this side Jordan, while the promised land lay still beyond." He was soon advised by his friend, Gov. Winslow, that, as his plantation was within the limits of Plymouth Colony, who "were loath to displease the Bay, he should remove to the other side of the water." This he resolved to do; and, in company with five others, who appear to have followed him from Salem, he embarked in his canoe, to find at length a resting-place on the free hills of Providence. Tradition has preserved the shout of welcome, "What cheer, netop?" which greeted his landing at "Slate Rock;" poetry has embalmed it in enduring verse; good taste affixed the name "What cheer" to the adjacent farm; and even the spirit of enterprise and the growth of population, which have thrown these broad lands into the market of a proud and prosperous city, have respected the consecrated spot, and reserved "What Cheer Square," with its primeval rock, for ever to mark the place where the weary feet of Roger Williams first pressed the soil of Providence, — so named in gratitude to his Supreme Deliverer.

GEORGE WATSON.

George Watson, one of the most prominent of the early inhabitants of Plymouth, came to New England about the year 1632. He was a resident of the town of Plymouth in 1633, and a freeman of the colony in 1634. In 1635 he became a householder, having purchased the dwelling-house of Deacon Richard Masterson, and married Phoebe, daughter of Robert Hicks, who was a passenger in the "Fortune," in the fall of 1621, with Mr. Robert Cushman, the notel agent of the colonists. Phoebe with her mother and the other members of the family, came in the "Ann," during the summer of 1623.

Mr. Watson (who, there is reason to believe, was the second son of Robert and Elizabeth, and brother of Robert, who married Mary Rockwell, and of Thomas, who had a wife named Sarah, subsequently the wife of Samuel Dunham) very early rose to considerable consequence in the little community at Plymouth, respectably performing the duties of many offices, and, like a prudent and persevering man, largely increasing the number of his broad acres, and rearing up a family of children, who in their turn have each been the parent stock of a large number of the most respectable and public-spirited men in the Old Colony.

Mr. Watson died, according to the old style of reckoning time, on the thirty-first of January, 1688-9, having entered upon the 87th year of his age; so that, by computation, it would appear that he was born early in the year 1602, which would have made his age about 21 when he came in the "Fortune," in November, 1621. His children were, Phoebe, who married Deacon Jonathan Shaw, January 22, 1656-7, o. s.; Mary, who married Thomas Leonard of Taunton, August 21, 1662, o. s.; John, who died young; Samuel and Elizabeth, twins, born January 18, 1647-8, o. s., of whom Samuel died August 20, 1649, o. s., and Elizabeth married Joseph Williams, of Taunton November 28, 1667, o. s.; Jonathan, born March 9, 1651-2, o. s., and died in infancy; and Elkanah, born February 25, 1655-6, o. s., married Mercy Hodge in 1676, and was drowned in Plymouth Harbor, at the same time with Edward Doty and John Doty, February 8, 1689-90, o. s. Mrs. Phoebe Watson, the wife, died May 22, 1663, o. s.



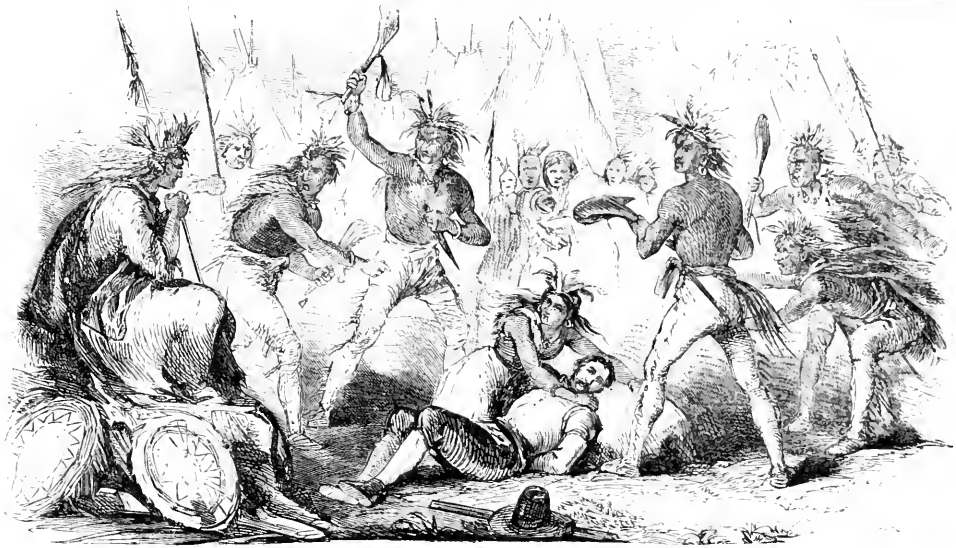
The engraving printed in connection with this article exhibits the appearance of a memorial relic of Mr. Watson, which has been carefully preserved and handed down in one of the branches of the family two hundred and twenty-five years. The silver bowl was brought to this country by Mr. Watson, and bears his initials, "G. W.," on its base. At his decease, in 1689, it fell to his daughter Elizabeth, wife of Mr. Joseph Williams of Taunton, and bears their initial, "J. W." Then it passed to Eliza-

beth, wife of Jacob White, daughter of Benjamin Williams, and granddaughter of the above-named Mrs. Elizabeth Williams, who subsequently gave it to her great-grandson, Nehemiah Hall, in whose possession it now is, and whose initials, "N. H.," it also bears. It is preserved here as a link between the present and the olden time, and as a memorial of a most worthy man.



RIDING TO CHURCH.

Even up to the period of the Revolution, vehicles of every sort were extremely rare. A writer in the "Old Colony Memorial," some years back, recollects when the first chaise passed through the town of Plymouth, and says "it made a greater wonderment than the appearance of a mammoth. People were puzzled for a name, and at last they called it a calash." This must have been from the resemblance of its top to the head-covering of the same name represented in the cut of female costumes. The most common conveyance was by horses, fitted with saddles and pillions. Two could in this way ride on the same animal, and oftentimes a child was added to the burthen. Thus the minister, or the farmer "well-to-do," rode with wife or daughter to church. But a very small proportion of the population could afford even this luxury. Most of them walked. Even young women were accustomed to walk from five to eight miles; and instances are recorded, in which, for years in succession, mothers walked from ten to twelve miles, and carried their infants in their arms. In front of the churches where the people were much in the habit of riding was a small platform, approached by a couple of steps, for the dames to mount from; this was called a horse-block, and is still to be seen in some retired places. The men in the earlier times went to church, and about their ordinary field-labors, armed, for fear of the savages. In the first settlements, they assembled at the house of prayer, summoned by the beat of the drum, for as yet bells were not to be obtained; and sentinels were placed at convenient posts, to give the alarm if any foe should approach. The roads, in most cases, were mere bridle-paths through the forest; the streams were crossed at fording-places, there being no bridges; and the whole appearance of the country was that of a wilderness just commencing to be the abode of civilized men.



FIRST SETTLEMENT OF VIRGINIA.

Virginia owes her first permanent settlement to the courage, energy, sagacity, and untiring perseverance of a single man, Capt. John Smith.

The assigns of Sir Walter Raleigh (who was now imprisoned in the tower) had never relinquished the idea of planting a colony in Virginia; and by degrees various men of rank, wealth, and influence had arrived at the conclusion that it was possible to found a prosperous state in the temperate regions of America. King James, vain-glorious rather than ambitious, favored the design of enlarging his dominions, and readily granted a charter, with power "to deduce a colony into Virginia," but reserving to the monarch absolute legislative authority, and the control of all appointments.

Under this charter, in December, 1606, more than a century after the discovery of the continent by Cabot, and forty-one years after the settlement of Florida, the little squadron of three vessels, the largest not exceeding one hundred tons burthen, bearing one hundred and five men destined to remain, set sail for Virginia.

Newport, the commander of the fleet, sailed by way of the Canaries and West India Islands; and it was not till the middle of May, that, after passing the magnificent bay of the Chesapeake, they arrived in the James River, and selected as a site for the colony the peninsula of Jamestown, about fifty miles from its mouth.

Smith, now not thirty years old, was one of the most prominent of the adventurers. On the voyage his genius had created jealousies and raised up enemies against him; and one of the first acts of the council, upon being constituted, was to exclude him from their body on a charge of sedition, but by the exhortation of Hunt, the clergyman, he was soon restored to his station.

While the men were employed in felling timber for the fort and houses, Newport, Smith, and twenty others ascended the James River to the falls, and visited the great chief, Powhattan, at his principal seat, a village of twelve wigwags, just below the present site of Richmond.

About the middle of June, Newport sailed for England. On the departure of the ships, the colonists sank at once

into a state of the most pitiable depression. In a wilderness, surrounded by savages, cut off from all communication with civilized man, unused to labor, their provisions scanty and spoiled by the long voyage, weakened by the heat of the summer, — they drooped and died, till in August only one-half of the original number survived. To complete the miseries of the remainder, Wingfield, the president of the council, had seized upon the choicest stores, and was on the point of abandoning the colony and escaping to the West Indies. He was at once deposed, and Ratcliff, a man possessing neither talent nor energy, appointed in his place. The administration of the affairs of the colony, through the weakness of the president, now fell upon Smith; and the buoyancy of his spirits, the vigor of his will, and the cheerfulness of his courage, well qualified him for the duties.

He inspired the natives with awe by his intrepidity; quelled the spirit of anarchy among the emigrants by defeating the conspiracies of Wingfield and Ratcliffe to desert the settlement; and by his constant activity managed to keep the colonists employed and the colony together, till the approach of winter, with abundance of wild fowl and game, removed all fears of famine, and gave him an opportunity to examine the country.

Leaving the colonists to enjoy the abundance which winter had brought, Smith ascended the Chickahominy as far as the boats would advance, and then struck into the interior. His companions having disobeyed his directions, the party were surprised by the Indians, and all but Smith were killed. He managed to save his own life by his invaluable self-possession, and the address with which he used his superior knowledge to captivate the savages. Displaying a pocket-compass, he amused them by showing the peculiar powers of the needle, and being permitted to send a letter to Jamestown he completed their wonder by apparently endowing the paper with intelligence. The curiosity of all the neighboring tribes was aroused, he was carried in triumph from village to village, and the decision of his fate was finally referred to Powhattan. The chieftain condemned him to die; and every preparation was

made for his death, when he was saved by Pocahontas, the favorite child of Powhattan, who rushed forward when his head was on the block, clung firmly to his neck, and by her fearlessness and entreaties persuaded the council to spare his life. They now attempted to induce him to join their bands in an attack upon Jamestown; but he succeeded in changing the current of their thoughts, and they finally dismissed him with promises of good-will and assistance.

Returning to Jamestown, Smith found the colony reduced to forty men, of whom the strongest were just preparing to escape in the pinnace. This desertion he suppressed at the hazard of his life.

In 1608, the colony was increased by the arrival of one hundred and twenty emigrants, — but chiefly vagabond gentlemen and goldsmiths, who added but little to its stability and prosperity, being devoted for the most part to discovering gold and other metals.

Disgusted at follies which he had vainly endeavored to check, Smith undertook to explore Chesapeake Bay and its tributaries. Two voyages, made in an open boat, occupied nearly three months in summer, and embraced an extent of nearly three thousand miles. He surveyed the Chesapeake Bay to the Susquehanna, discovered and explored the Patuxent, entered the harbor of Baltimore, and ascended the Potomac to the falls. Nor did he merely explore the territory, but established friendly relations with the natives, and laid the foundation for future intercourse.

Three days after his return, he was made president of the council. Order and industry began to be diffused, when Newport arrived with seventy new emigrants, two of

whom were females.

In 1609, Lord Delaware's expedition, commanded by Newport, Sir Thomas Gates, and Sir George Somers, with a new charter for the colony, arrived on the coast. Here a hurricane separated the admiral from his fleet; and his vessel was stranded on the rocks of the Bermudas. Seven ships, out of the fleet of nine, arrived at Jamestown. A new disaster now threatened the colony. The old charter was abrogated, and the wrecked vessel contained all who possessed any authority under the new one. Smith, however, resolutely maintained his discipline, until an accidental explosion of gunpowder disabled him so that he was compelled to return to England for surgical treatment.

At his departure, he left in the colony four hundred and ninety persons. In six months, indolence, famine, vice, and consequent diseases, reduced the number to sixty; and, had it not been for the timely arrival of Gates and his party from the Bermudas, they also must have utterly perished. They insisted at once upon abandoning the settlement, and would even have destroyed it, but for the energy of Gates, who was the last to leave.

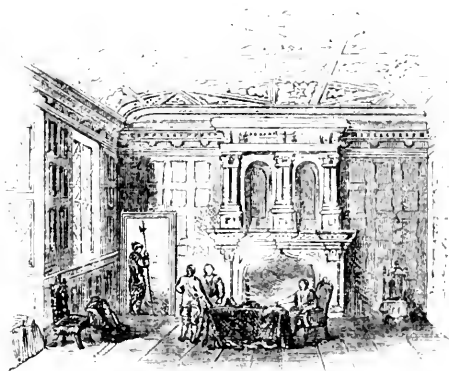
They fell down the stream, and the next morning, at the mouth of the river, met the long-boat of Lord Delaware, who had arrived on the coast with emigrants and supplies. The fugitives bore up the helm, and that night were once more at the fort in Jamestown.



THE SHALLOP OF THE MAY-FLOWER.

The cut, copied from a picture by Vanderwelt, a Dutch painter of the 17th century, represents a shallop, a small boat with one mast, such as that in which the brave company of explorers from the May-Flower (then at anchor in Cape Cod harbor) embarked for the purpose of discovering a proper place for their settlement.

It was this company, in all eighteen men, who on Friday evening were cast, as it were, upon Clark's Island, where they remained to pass the Sabbath, and, embarking again on Monday, stepped ashore upon a huge boulder of granite (the Rock of Plymouth,) making that celebrated "Landing" which was destined to be the birth of a nation.



THE STAR CHAMBER.

The Star-Chamber stood on the eastern side of New Palace Yard, and was originally a portion of the Royal Palace. It obtained its name from the ceiling having been ornamented with stars, and gave it in turn to the infamous Court of the Star-Chamber, so noted during the reigns of the Stuarts. From hence issued all the extortionate loans and levies which ended in the great civil war. So frightful did it become that its name infused terror; and to be "Star-Chambered" was applied as a term indicative of the severest and cruelest infliction of semi-legal, or illegal, tyranny. In this court men were summoned by extra-judicial might, fined mercilessly and extravagantly, branded as felons, their noses slit and ears cut off, for acts and words applied to those in authority, less strong than many in use daily by even the English press of the present day. This court was abolished in 1611. The building in use at that time for its meetings was erected in the reign of Queen Elizabeth. The cut represents the Star-Chamber itself, and is from a sketch made just previous to its demolition, in 1836, to make room for the present Houses of Parliament. It was in this room that the celebrated ecclesiastical council, called the "Court of High Commission," held its sessions.



THE FIRST SABBATH IN NEW HAVEN.

BY REV. LEONARD BACON, D. D.

Eight years after the settlement of Plymouth, the colony of Massachusetts Bay was commenced by Endicott and his company, at Salem; and, in 1630, Boston and the surrounding towns were occupied by the illustrious Winthrop and the hundreds of emigrants who followed him. In 1635, the first beginnings were made on the Connecticut River, at Hartford and at Saybrook; and in 1638, on the 25th of April, that being the Lord's Day, there was heard upon this spot the voice of one crying in the wilderness, "Prepare ye the way of the Lord;" and under the open sky, bright with the promise of a new era of light and liberty, a Christian congregation, led by a devoted, learned, and eloquent minister of Christ, raised their hearts to God in prayer, and mingled their voices in praise.

How easily may the imagination, acquainted with these localities and with the characters and circumstances of the men who were present on that occasion, run back over two centuries that are past, and bring up the picture of that first Sabbath! Look out upon the smooth harbor of Quinipiack. It lies embosomed in a wilderness. Two or three small vessels lie anchored in the distance. Here, along the margin of a creek, are a few tents, and some two or three rude huts, with the boxes and luggage that were landed yesterday piled up around them; and here and there a little column of smoke, going up in the still morning air, shows that the inmates are in motion. Yet all is quiet. Though the sun is up, there is no appearance of labor or business; for it is the Sabbath. By and by, the stillness is broken by the beating of a drum; and from the tents and from the vessels a congregation comes gathering around a spreading oak. The aged and the honored are seated near the minister; the younger, and those of an inferior condition, find their places farther back; for the defence of all, there are men in armor, each with his heavy, unwieldy gun, and one and another with a smoking match-lock. What a congregation is this, to be gathered in the wilds of New England! Here are men and women who have been accustomed to the luxuries of

wealth in a metropolis, and to the refinements of a court; here are ministers who have disputed in the universities, and preached under gothic arches in London. These men and women have come into a wilderness, to face new dangers, to encounter new temptations. They look to God, and words of solemn prayer go up, responding to the murmurs of the woods and of the waves. They look to God, whose mercy and faithfulness have brought them to their land of promise; and, for the first time since the creation, the echoes of these hills and waters are awakened by the voice of praise. The word of God is opened; and then faith and hope are strengthened for the conflicts before them, by contemplating the conflict and the victory of Him who, in all things the example of his people, was once, like them, "led forth by the Spirit into the wilderness to be tempted of the Devil." *

* Mr. Davenport's sermon on the first sabbath after the landing was from Matthew iv. 1, — on the "temptation in the wilderness."

A MONUMENT is an expression to future generations of the love and reverence which the existing race of men cherish for the excellent characters and acts of those who have lived before them. We should strive to express our desire that their memories may live in the coolness and grandeur of the monuments we raise to them. On this account, let no reasonable expense be spared in rearing a memorial of the Pilgrims at Plymouth. — *Rev. Dr. Blayden.*

"No New Englander who is willing to indulge his native feelings can stand upon the rock where our ancestors set the first foot after their arrival on the American shore, without experiencing emotions very different from those which are excited by any common object of the same nature. No New Englander could be willing to have that rock buried and forgotten. Let him reason as much, as coldly and ingeniously as he pleases, he will still regard that spot with emotions wholly different from those excited by other places of equal or greater importance."

DR. DWIGHT, Pres. Yale Coll.

FASHIONS OF THE TIME OF THE REVOLUTION.

In our grateful admiration of our great-grandfathers and great-grandmothers, we are inclined to regard them as simple, severe, and dignified in appearance, as in character, — of stern taste, and far above the indulgence of any follies in dress. Our fathers forget, when chiding the belles and beaux of the present day for yielding to the despotic decrees of Fashion, the absurd figures which themselves displayed less than half a century since, in the costume established for the time by the fashion-makers of the court of George IV., — the cravat covering the chin, the enormous coat-collar, touching and sometimes covering the ears, and other equal absurdities in which they indulged.

The reign of George III. was distinguished in the annals of fashion; and an inspection of the portraits of his loyal subjects in America shows that they were bound at least as firmly to follow the fashions of the court as to obey the laws of the realm. The cut of the two ladies gives the general appearance of the dress, which, among people of wealth and style, varied in minor details from day to day.



1775.

Ladies then wore wigs, almost the whole of the immense structure above the face being false. The body of this erection was of tow, over which the natural hair was turned; and false hair was then added in great curls, bobs, and ties, powdered to profusion. Flowers, glass beads, strings of pearls, ribbons, and laces, were used to decorate the edifice; and the display was often completed by an immense plume of ostrich feathers. In a curious volume, published in 1782, by Stewart, a London hairdresser, minute directions are given for preparing and preserving these astounding structures, which he declares, if properly dressed, would keep three weeks. It was, however, often necessary for the wearer of a particularly complicated head-dress to sleep in a chair, in order to "keep it" even for a single night. The dresses of the more wealthy portion were of the most costly and showy materials. Rich silks, brocades, satins, and velvets composed those of the fairer sex; while the coats of the gentlemen were only less brilliant from being made of cloth, instead of these more glittering stuffs. Gentlemen did not then, as now, appear

in sober black, brown, blue, and green; but in every brilliant tint, from the brightest scarlet to the most delicate peach-color, rendered still more splendid by bindings of gold and silver lace. The waistcoats were no less splendid than the coats. They were long, and had deep pockets, and were usually covered with embroidery and buttons. These last ornaments finally attained such a size that they and the great buckles which ornamented the shoes and the knees of the breeches were laughed out of fashion. Pantaloon as yet were unknown. All the men wore breeches, buckled, buttoned, or tied below the knee. Boots and shoes were worn equally. The shoes of the females were made after the fashions shown in the cut, with very high heels, placed in towards the middle of the foot. To walk in them was a feat of some difficulty; to run, an impossibility. The hats were still cocked in a variety of fashions, the modern French hat being a product of the French Revolution.



On the whole, we may fairly conclude that in the matter of dress the world is very much now as it was in 1775; and that, if people now judge of others by their appearance, and dress that they may attract attention, and be thought as good as their neighbors, it is not a weakness of modern invention. The cuts are both copied from authentic sources, following accurate representations made at the time.

"Look now to American Saxondom, and at that little fact of the sailing of the May Flower, two hundred years ago. It was properly the beginning of America. There were struggling settlers in America before; some material as of a body was there; but the soul of it was this: These poor men, driven out of their own country, and not able to live in Holland, determined on settling in the New World. Black, untamed forests are there, and wild, savage creatures; but not so cruel as a Star-Chamber hangman. They clubbed their small means together, hired a ship, the little May Flower, and made ready and set sail. Ha! these men, I think, had a work. The weak thing, weaker than a child, becomes strong if it be a true thing. Puritanism was only despicable, laughable, then; but nobody can manage to laugh at it now. It is one of the strongest things under the sun at present."

THOS. CARLYLE.



CAPTURE OF ANNAWAN.

Among the bravest of the warriors of Metacombet, the famous sachem of the Wampanoags (more generally known to readers of American history as King Philip of Pokanoket, and as the second son of the noble-hearted Massasoit, the early and constant friend of the Plymouth Fathers), was Annawan, who, in the more prosperous days of his tribe, had been known in the colony as a noted captain under both of these chieftains. This determined and subtle man, immediately after the death of King Philip, in August, 1676, collected together the scattered warriors of the once-powerful tribe, and, roaming through the forests that skirted the southern boundary of the colony, struck terror into the hearts of the inhabitants of that then sparsely settled region. In this position of things, Captain Benjamin Church, who had so recently distinguished himself in the late Narraganset war, was entreated to take up arms for the assistance and protection of the terrified people. Being of a generous disposition, and public spirited, this chivalrous chieftain once more sallied forth in pursuit of the savage foe, and having succeeded after much perseverance, in capturing several of Annawan's men, he promised to spare the life of one of them, on condition of being guided to the secret retreat of this brave leader. The Indian readily assented to this demand, and proceeded to the hiding-place of his unsuspecting chief.

Annawan, in order to elude the search of his enemy, had taken refuge in his stronghold in Rehoboth, a cave formed by rocks of enormous size, and situated in the centre of an immense swamp. "Annawan's Rock" — a

name by which the retreat is still known — presented on one of its sides a perpendicular precipice of nearly thirty feet in height. On another side, however, the place was more easily accessible, and here Captain Church with two of his men ascended to the summit of the rocky barrier, where he beheld the object of his search together with his comrades, from fifty to sixty in number, most of them with their guns leaning upon a stick. The Indians were laying together in three groups around a fire, over which their supper was cooking. Notwithstanding the fearful sight, and the extreme danger of the attempt, the brave Church was determined to secure the marauder, and thus put an end to the troublesome inroads of the ferocious savages. Favored in his intention by the noise of mortars, in which the Indians were pounding their corn, he sent forward his prisoner, who was well acquainted with the secret passes of the place, with his basket upon his shoulder, and closely followed him with his soldiers, the whole company marching with the noise, and keeping quiet when there was no pounding. Having arrived at the proper place, Church suddenly leaped from the rock, tomahawk in hand, among his enemies, much to their terror and astonishment. Annawan, the old warrior, perceiving his position, exclaimed, "Howoh!" (I am taken.) and, with his comrades, was immediately bound by Church and his small party, consisting of only one white man and six friendly Indians. Annawan was taken to Plymouth, where, notwithstanding the entreaties of the gallant Church, he was publicly put to death.

THE FIRST BOOK PRINTED IN AMERICA.

THE first settlers of New England finding themselves much in need of scriptural melodies for their private religious meetings, and for the worship of God upon the Lord's Day, several of the most distinguished of their pious and learned ministers began, as early as the year 1636, to prepare a version of the Psalms and other sacred poetry to appropriate metre, retaining as nearly as possible the exact meaning of the inspired originals. By the year 1640, the Psalms were versified; and, under the supervision of Rev. Thomas Weld and Rev. John Eliot, of Roxbury, and Rev. Richard Mather, of Dorchester, and others, were immediately prepared for the press. During the same year, the printing was executed by Stephen Daye, at Cambridge, in a manner that certainly, as far as press-work is concerned, was highly creditable to the craft of the infant colony.

To antiquaries, this strange volume of the olden time has been generally known as the "Bay Psalm Book," its ancient name; but in later days it has been usually known as "The New England Version of the Psalms." The following is a correct copy of the titlepage, reduced in size to accommodate narrow columns, but still preserving the essential features of the quaint original.

THE WHOLE BOOKE OF PSALMES

Faithfully
TRANSLATED into ENGLISH
Metre,

Whereunto is prefixed a discourse
declaring not only the lawfulness, but also
the necessity of the heavenly Ordinance
of singing Scripture Psalmes in
the Churches of
God.

Coll. III.

*Let the word of God dwell plentifully in
you, in all wisdom, teaching and exhort-
ing one another in Psalmes, Hymnes, and
spirituall Songs, singing to the Lord with
grace in your hearts.*

James v.

*If any be afflicted, let him pray, and if
any be merry let him sing psalmes.*

Imprinted

1640.

In the colonial days, however, text-books on punctuation were not in the hands of compositors, nor were there skilful persons near to revise the proofs: consequently there was no great minding of stops observed; and commas, semicolons, and full points, were as miscellaneous distributed as though they had been shaken from Timothy Dexter's pepper-box. The running titles of the book would greatly astonish the youngest apprentice of a modern printing office. For instance, to the preface the running title was on the left-hand page "The," with a full-point after it; and on the right-hand page, "Preface." For the remainder of the book, the compositor, for some unknown

and unimaginable reason, used the word "Psalm" on every even page, and "Psalm" on the odd pages. The divisions, which a modern printer is so extremely careful about, were oftentimes as bad as they could be, — monosyllables being divided at the ends of lines with hyphens, and not unfrequently polysyllables divided without them. The book had no folios on the corners of the pages, making it difficult to find the psalms as readily as could have been desired.

As an example of the style of printing, as well as of the mode of spelling and versification of the book, the First Psalm is printed entire from a copy of the volume carefully preserved in the library of the Old South Society.

THE PSALMES

In Metre

PSALME I

O Blessed man, that in th'advice
of wicked doeth not walk:
nor stand in finner's way, nor sit
in chayre of scornfull folk.

- 2 But in the law of Iehovah,
is his longing delight:
and in his law doth meditate,
by day and eke by night.
- 3 And he shall be like to a tree
planted by water-rivers:
that in his season yeilds his fruit,
and in his leafe never withers.
- 4 And all he doth shall prosper well,
the wicked are not so:
but they are like vnto the chaffe,
which winde drives to and fro.
- 5 Therefore shall not ungodly men,
rise to stand in the doome,
nor shall the finners with the iust,
in their assemblie come.
- 6 For of the righteous men, the Lord
acknowledgeth the way:
but the way of vngodly men,
shall vnto decay.

Thus appeared the first book printed in America, not reckoning as such what Daye had printed in the previous year, — the Freeman's Oath, and an Almanac for New England.

The second edition of the New England Version was printed in a volume of 300 pages, crown octavo, in 1647, with slight amendments in phraseology; after which President Dunster, of Harvard College, with the assistance of Richard Lyon, a gentleman of parts, attempted a more thorough version, which was duly completed, and printed in a volume of 303 pages, also in crown octavo, in 1650. In this last form, the preparation of which required the labor of about three years, the book was so favorably regarded, that it was not only the version in general use in New England, but was also preferred by many of the congregations in England, where it was used as late as the year 1717. In the year 1758, Rev. Thomas Prince, the annalist, published a revised and improved edition, to which he added a collection of hymns on several important subjects, having a devotional bearing.

These Psalms, from time to time, were changed and amended in phraseology, and were for many years in use in New England, — but in such an altered form, that they probably would not have been recognized by the writers, had they been permitted to revisit this world.



IMMIGRATION INTO THE UNITED STATES.

The States of the Atlantic slope of the Union had been settled for more than a century; the aboriginal inhabitants had almost entirely disappeared from their territories; the great centres of commerce had been steadily increasing in magnitude and wealth; agriculture had extended itself; and, with the stability given to society by a government wisely administered, our institutions were gradually becoming consolidated and developed,—when the commencement of the convulsions in Europe directed a new course of emigration to our shores.

If among the early settlers there were idle adventurers seeking to become rich by the fortunate discovery of mines of the precious metals, it had long been settled, that, in the vast country lying east of the Alleghanies, the reward of wealth was bestowed only upon industry; and “Poor Richard” had condensed for his “Almanac” a “way to become rich,” which was but the expression of the experience of the people.

The new tide of immigrants which the intolerance of European Governments, the convulsions of society, and the rapacity of landholders now cast upon our shores, came literally for a home. Willing, in the vast majority of cases, to labor, they asked only for themselves and those most dear to them that their labor should give them support; and they looked forward to gathering their families around them in homes owned by themselves, and purchased by their toil.

In the progress of the last sixty years, our country shows abundant evidences of the labors of these new fugitives from European oppression,—in the network of canals and railroads which intersect in every direction the states east of the Mississippi; in the great public works of the country; in the buildings of our cities; and, though to a less extent, in the new openings which have been made into the wilderness, and the new states which have grown up on the borders of the great lakes and far to the West, beyond what was at the commencement of the century the extreme exploration of the pioneer and the hunter.

The census of the United States for 1850 gives the following statistics, which show to what extent our population has in this way been increased. It should be borne in mind however, that, invaluable as they have been as laborers, their social and political influence, and the impression they have made upon the mental and moral character of our institutions, have been by no means in the ratio of their numbers. Only a comparatively small proportion of those arriving here are even naturalized, while the vote is only about one-fourth of that of a native population of the same number. About one-third of those who arrive remain in the cities.

From 1790 to 1850 there arrived in the U. S.,	50,000 immigrants.
“ 1800 to 1810 “ “ “ “	70,000 “
“ 1810 to 1820 “ “ “ “	114,000 “
In the year 1850 “ “ “ “	279,080 “
“ “ 1854 “ “ “ “	338,642 “

From 1790 to 1854 the whole number was 3,807,431 immigrants.
Total number of immigrants into the United States since 1790, living in 1850, together with descendants of immigrants, 4,291,416.

In 1790, the entire population of the United States was 3,929,827; in 1850, it was 23,263,188,—showing an increase of about 19,000,000, of which the proportion due to immigration and its increase is a little over one-fifth.

The census now being taken will probably show the proportion to be much less during the last decade.

The few pilgrims of the humble May Flower hardly conceived at their “Landing,” 21st of December, 1620, of the grand and crowded emigrant ships of the present day, and of an empire, of which they were the *Founders*, stretching, with ever widening extent, from Plymouth Rock to the shores of the Pacific!

“They little thought how pure a light,
With years, should gather round that day;
How love should keep their memories bright;
How wide a realm their sons should sway.”

BRYANT.

LAYING OF THE CORNER-STONE OF THE NATIONAL MONUMENT TO THE FOREFATHERS.

We are happy in being able to announce to the public that the corner-stone of the National Monument to the Forefathers has been laid. This event took place at Plymouth on the 2d of August, 1859, the celebration being intended to commemorate the two hundred and thirty-ninth anniversary of the embarkation of the Pilgrims at Delft-Haven. In order to have been strictly correct in point of date, the ceremony should have been performed on the 1st of August; but as that day fell this year on Monday, a very inconvenient day for persons residing at a distance from Plymouth to be present, it was deferred for one day.

A large concourse of people, estimated at ten thousand, in addition to the inhabitants of the town, assembled from every portion of the country to witness the ceremonies, and take part in them. At first an address was delivered by the President of the Pilgrim Society, Richard Warren, Esq., of New York, — of which the following is substantially the eloquent conclusion: —

"We are now about to lay the corner-stone of a structure, grander than any of the kind the world has ever witnessed, and which is intended to mark the events of the landing of 1620 in the Nation's History, — that decisive event, which, in reality, began this our great and happy country. Let it rise speedily, — that, as from distant ocean the toil-worn mariner approaching home shall look hither, and view it reaching toward the clouds, he may also see inscribed on it a motive for action — an aid to every worthy purpose.

"Many have found fault with the magnitude of the undertaking. Some have derided it, and pronounced it unsuitable for the events it is designed to commemorate. Others would have it erected in a city. No! Here where we stand is the spot for it. From hence, cast your eyes across yonder waters. In a clear day, Cape Cod is visible. There, at Provincetown, the Pilgrims first cast anchor, — and within the arms of that Cape they found shelter. There is Clark's Island, named for the wife of the May-Flower. There the Pilgrims worshipped on their first Sabbath, in a temple not made with hands, —

The waves around were roaring,
The chilly winds were blowing.

Perhaps an Indian was watching without, as if comprehending that they, too, were speaking to the Great Spirit, whom he himself ignorantly worshipped. After this holy service they returned to their small vessel, their only refuge for the night. In peace they rested, watched over by their God. In front of that island the May-Flower anchored. On the left you see Duxbury, the home of Elder Brewster, and Captain's Hill, the residence of Myles Standish. On your right rises the burial hill, — beneath whose sods rest BRADFORD and the son of ROBERT CUSHMAN. Monuments have been erected there to their names by grateful descendants. Beyond lies Watson's Hill, on which the first treaty was made between the white man and the Indian!

"Nearly in front of where we stand is Marshfield, the home of the WINSLOWS, and in later days of DANIEL WEBSTER. And not far off, on our left, is Jones' river, in Kingston, where ELDER CUSHMAN lived. As these places meet our view, how does the past come back to us. As we stand on Monument Hill let that past nerve us all with new strength for our life work.

"The monument can be built if the People say it shall be. Whenever they have fully determined to do anything it has been done, — say it in regard to this, Sons of the Pilgrims, Daughters of the Pilgrims! Say it with faith that it can be, and bring your energies to bear upon it, and all doubt will be removed. The cost, large as it appears, is nothing in reality, to the capability of those who are asked to do it.

"Six years ago, a noble merchant of New York, princely in work and in gift, wrote that he would 'be one of fifty to subscribe \$1,000 for a monument.' Not all of the forty-nine others have come, but some have done so. Where are the others to respond? Would that I had the ability as I have the desire, to be not merely one such man, but all combined. The merchant paid his money, not waiting for others. Such large amounts are not, however,

needed. A small pittance from each of the favored children of our country will complete it in a few years. Is there such a child anywhere who will not contribute to rear these commemorative stones? I am not willing to entertain such a thought. Think of the Fathers but for one moment, any hesitating one, and you cannot help aiding in the work. Never doubt the accomplishment of what we to-day begin, any more than the Fathers doubted of final success. Let every one give and the work is done. It cannot be done without your aid. No miracle will be worked to finish this structure. It is for you, who have reverence enough for the Fathers, to be willing to show that reverence by acts. Some say the best monument to the Pilgrims is the hearts of their children. Such a monument is apt to crumble. There needs something to look upon — some of the granite of the earth moulded into beautiful symmetry to impress on those hearts the story of the past — the heroism of former times.

"No victory has ever been so pregnant in its consequences; no event in human story, save that which occurred at Bethlehem, has produced so vast a revolution in the destinies of the human race, as the emigration of the Pilgrims of the May-Flower. It is worthy then of a nation's self-denial, were it necessary, to erect a memorial of gratitude, which shall embody in its design the leading characteristics of the Pilgrim mind."

Mr. Warren ended by presenting to the audience his Excellency N. P. Banks, Governor of the Commonwealth, from whose powerful and impressive address the limits of this work only permit the following quotation, as peculiarly adapted to the present purpose: —

"What a harvest reap we in our day from the seeds of Christian civilization sown by the Puritans in darkness and danger, but also in hope and in faith! Appreciate we the full flood of almost Divine favors which daily refresh our million of souls? Measure we the prosperity that lifts us above our deserts as above other States? Confess we to the full capacity of acknowledgment by whose wisdom, whose valor, whose great faith we have reached these Pisgah heights? Or believe we that our genius, our industry, our enterprise, has created that which surrounds us, — that States, more than continents or empires, have other origin than the slow growth of centuries?"

"No fairer scene than that which meets our view attests the triumphs of any pioneers in the work of civilization. In whatever direction we move, towns and cities rise to meet us. The Connecticut, the Merrimack, and the rivers that skirt the southern coast of the Commonwealth, boast as proud monuments of industrial success as the enterprise of man has ever created. The valley of the Charles, in which sleep thirty or forty villages, towns and cities, crowned on the one hand by the metropolis of New England, and on the other by the highlands of the interior, presents, from every commanding eminence, a scene uniting as many of the beauties of Art and Nature combined as any upon which the eye of man ever rested. These are monuments of the prowess of the settlers of New England, and the prosperity and happiness of their descendants. Not unto us, but unto them be the honors paid. No monumental shaft, no tongue of poetry or eloquence can offer to them a more appropriate or elaborate eulogy than that spoken for them in their works.

"Nevertheless, it is for us a pleasure and a duty to connect the events of the Present and the Past by some marked and visible sign, to make apparent to careless and indifferent beholders the relation which the inestimable privileges of our time bear to the heroism and devotion of the Forefathers. Never did monument rise to commemorate nobler deeds or greater heroism than theirs. No fortress, citadel, or temple — no pyramid, arsenal, or obelisk — no triumphal arch or marble statue bears testimony to holier virtues that yet live in Greek or Roman fame than the innumerable and imperishable evidences of great purposes and powers which make illustrious the fame of the New England fathers. The monument, then, that we plant to-day is for us as for them. It is for our instruction — to remind our children, and our children's children, so long as the seed of woman shall bruise the serpent's head, that our life is their life — that out of their trials and sorrow we pluck prosperity and happiness — from their oppression springs our freedom. It is for this we plant, here and now, in the very heart of the earth, the headstone of the corner. It is for this we bid the monumental pile

rise to Heaven. It is for this we are assembled by thousands to cheer on the work and to implore the blessings of heaven upon its progress and its completion. Let it rise to commemorate the virtues of the fathers, the gratitude of the children. Let it rise to connect the trivial events of life, the evening's pleasures and the morning's duty, the labor of the week and the rest of the Sabbath, — the joys of life, the sorrows of death, with the never-ceasing memories of the Pilgrims; to light the eye of infancy as it opens upon the world, and cheer the transit of age to a better and a brighter existence. Let it be said forever and forever that it marks alike the acquisition and the maintenance of the freedom of our land.

"It was a harsh and forbidding horoscope that the Fates apparently cast for the Pilgrim Fathers. An inner, not an outer, light cheered their path. They saw a hand we cannot see; they heard a voice we cannot hear. It spake to them of us and of the future — of Time and of Eternity."

The address of Gov. Banks was followed by prayer by Rev. Richard S. Storrs, D. D., and then by the Masonic ceremonies of laying the corner-stone and consecration by the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Massachusetts, — including a most pertinent and eloquent address by the Grand Master, Col. John T. Heard. In the under side of the corner-stone is a cavity, in which a leaden casket, eleven inches by seven and five inches in height, was placed by Dr. Nathaniel B. Shurtleff, of Boston, at the request of the Building Committee. Upon its cover were the following words: —

Placed
in the corner-stone
of the
National Monument to the Forefathers,
by
The Pilgrim Society of Plymouth,
2d August, 1859.

Within the box were deposited, before the sealing of the cover, the following articles of interest, viz.: —

1. The plate, which measures $7\frac{3}{4}$ by $5\frac{1}{2}$ inches, bears the following inscription, engraved in very plain and legible letters, by Mr. E. W. Bouve:

The Corner-Stone
of the
National Monument to the Forefathers,
laid in presence of
The Pilgrim Society of Plymouth,
by the

M. W. Grand Lodge of Freemasons, of Massachusetts,
M. W. John T. Heard, G. Master,
on the second day of August, A. D. 1859, A. L. 5859,
being in the two hundred and thirty-ninth year
since the first settlement of New England
by the Pilgrim Forefathers.

Richard Warren,
President of the Pilgrim Society;
Building Committee,

John H. Clifford,	Nathaniel B. Shurtleff,
Samuel Nicolson,	Charles G. Davis,
William Thomas,	Eleazer C. Sherman;
Hammatt Billings, Architect;	
Willard M. Harding, Financial Agent.	

James Buchanan, President of the United States.
Nathaniel P. Banks, Governor of Massachusetts.
William T. Davis, Chairman of Selectmen
of Plymouth.

2. A description of the site for the monument, viz.: —

The site of the National Monument to the Forefathers, upon one of the most elevated eminences in the town of Plymouth, contains about eight acres of land. The central portion of this lot containing about two acres, upon which the foundation for the base of the Monument is laid, was given to the Pilgrim Society by Benjamin Hathaway, Esq., of Plymouth, expressly for the purpose, it being deemed the most slightly and appropriate position which could be obtained.

3. An account of the corner-stone, and Legislative appropriations for alto reliefs.

4. Papers, diplomas, certificates, and circulars relating to the monument.

5. The Illustrated Pilgrim Almanac for the year 1860, published in aid of the monument fund.
6. The First Charter for a colony in Virginia and other parts and territories in America, 1606.
7. The Great Patent of New England in America, 1620, granted to the Council established at Plymouth, in the County of Devon, for the planting, ruling, ordering, and governing of New England in America.
8. The Charter of the colony of New Plymouth, in New England, in 1630, granted to William Bradford and his associates.
9. The social compact of the forefathers of the May-Flower, 1620.
10. The Declaration of Independence of the United Colonies of America, 1776.
11. The Constitution of the United States of America, 1787.
12. The Constitution or form of Government for the Commonwealth of Massachusetts, 1780.
13. Metallic Copies of the Seals of the Colony of New Plymouth, of the Colony of the Massachusetts Bay in New England, and of the Commonwealth of Massachusetts.
14. Bradford's History of Plymouth Plantation. Edited by Charles Deane, Esq. 1836.
15. Printed Title-Pages to the Plymouth and Massachusetts Colony Records, edited by Nath'l B. Shurtleff.
16. Guide to Plymouth, and Recollections of the Pilgrims. By Wm. S. Russell. 1846.
17. Pilgrim Memorials, and Guide to Plymouth. By Wm. S. Russell. 1855. With a Map of the Village.
18. Map of the town of Plymouth. Printed in 1830.
19. Map of Cape Cod Bay, showing the way traversed by the Pilgrims in 1620, in sailing from Provincetown Harbor to Plymouth. Map showing the Boundaries of the Plymouth Colony, with points of interest marked. Plan of Plymouth, including bays, harbors and islands. By Charles Blaskowitz. Containing memoranda, and denoting remarkable points. Issued by William S. Russell.
20. Plymouth Directory, printed in 1851.
21. Annual Reports of the Town of Plymouth, for the financial year ending Feb. 1, 1859.
22. List of Town Officers of Plymouth, for the year 1859.
23. List of Officers of the Pilgrim Society of Plymouth, for the year 1859.
24. Diploma of Membership of the Pilgrim Society.
25. *Old Colony Memorial*, and *Plymouth Rock*, newspapers printed in Plymouth — the last weekly issue of each containing information about the arrangements for laying the corner stones of the National Monument, and of the Canopy over Forefathers' Rock.
26. Printed copy of the Discourse delivered by Robert Cushman, at the "Common House" in Plymouth, in December, 1621.
27. *Massachusetts State Register* for the year 1859. By Adams, Sampson, & Co.
28. *Manual for the Use of the General Court of the Commonwealth of Massachusetts*, for 1859. Prepared by S. N. Gifford and William Stowe.
29. Names of the Committee of Arrangements for laying the corner-stones of the National Monument and of the Canopy over the Rock.
30. A small portion of Forefathers' Rock.
31. Various printed matters.

ADDRESS OF G. M. JOHN T. HEARD.

Mr. President: — To celebrate the deeds of the benefactors of mankind, is a service dictated alike by gratitude and the benevolent desire to transmit the blessings of their examples to posterity. The memory of the good and brave, whose virtues and exploits challenge admiration and homage, should be honored and perpetuated; and the establishment of institutions affecting happily the welfare of our race is eminently worthy of commemoration. A people capable of greatness will not forget the virtues of their fathers; reverently will they cherish them, and gratefully present them in all their lustre for the respect and imitation of after ages. Impressed with sentiments like these, we are assembled here to-day to solemnize an undertaking designed to perpetuate the renown of that peerless band — the first settlers of New

England. It was here on this spot, then the border of a wilderness nearly as vast as the continent, where they landed on the 21st of Dec. 1620. Here, therefore, it is appropriate that a National Monument to their memory should be erected; a work which, we are happy to see, has been commenced under the most flattering prospects of success. To the Pilgrim Society belongs the honor of initiating this grateful and patriotic enterprise; and under its auspices it will be, we doubt not, triumphantly accomplished. In compliance with your courteous invitation to the Grand Lodge of Massachusetts to lay this corner-stone, that body will now discharge that agreeable duty according to the ancient usages of the Craft.

It is not known, sir, that any of the passengers of the May Flower were Freemasons; certainly no record of the fact has been discovered. But since it is authenticated that our institution was in a flourishing condition in England in 1620, it is not improbable that some members of a society which, from the earliest times, has been tolerant as regards modes of religious worship, should have united with the members of the Church of the Pilgrims and fled with them from the persecutions inflicted on the Dissenters by the Established Church.

That there are no accounts extant of private or subordinate Lodges in the earlier days of the colonies, is not to be taken as evidence that none existed in them. In the constitution of the Lodge previous to the past century, it was not necessary that its existence and proceedings should have official or durable record; it required no warrant or charter from the General Assembly — the Grand Lodge of that time; nor were its meetings confined to any particular time or place; it is not to be wondered at, that under those circumstances, and after a lapse of two centuries, all traces of it should be obliterated. Thus it is apparent that a Lodge might have existed even in the May Flower, and been composed of Pilgrims, without the knowledge of their associates or posterity. The principles of Freemasonry are in no way incompatible with the professions of the Forefathers in moral or religious belief; but, on the contrary, are such as would have been approved and vindicated by them.

It will not be out of place for me to mention here a coincidence derived from the history of our society and that of the first settlers: — and I allude to the fact that two of the Grand Masters of England were also members of the "Council established at Plymouth" by the Great Patent which passed the seals on the third of November, 1620, and became the foundation of all subsequent grants of territory in New England. They were William, the third Earl of Pembroke, and Thomas, Earl of Arundel; the former was Chancellor of the University of Oxford and Lord Chamberlain of the King's household, the latter Earl Marshal of the realm. Pembroke, who was senior Grand Warden under the Grand Mastership of Hugo Jones, his friend, and a celebrated architect, succeeded him as Grand Master in 1618, and continued to preside over the Fraternity until the time of his death in 1630. Arundel was elected to the office in 1633, and filled it for a space of two years.

It is worthy of remembrance that though the Plymouth Company possessed the privileges of a monopoly, it having exclusive right by its patent to all the lands in New England, the members of the Council were lenient in their men-urs affecting the colonists. Towards the Pilgrims, especially, they showed much liberality. The latter, compelled by treachery to settle on this spot instead of that farther south, which they had selected before their departure from Europe, found themselves without privileges within the territorial limits of the Plymouth Company. The Council did not, however, look upon them as trespassers; but, through the influence of one of its number, caused a patent to be issued in their favor. This generous act of the government of the company indicates that its counsels were controlled by sentiments of humanity — by sentiments of brotherly-love, such as it might be supposed would influence the action of those members of it, at least, who were Masons.

On former occasions the Fraternity have been called upon to consecrate, by their rites, statues and other memorials erected in honor of the distinguished dead. To the illustrious Washington, to Franklin, Warren, Jack-

son, Clay — esteemed and venerated of our countrymen, esteemed and venerated also as Freemasons — have lasting monuments been reared whose commencement and completion have been thus signalized. But it is not to eminent characters who were of us alone, that our ceremonial of honor are confined; we recognize and respect exalted worth in whomsoever it exists or has existed, and are always ready as a society to manifest our appreciation of it. Important events, like that we are now commemorating, which have promoted the progress and improvement of general society, and conferred great benefits on the intellectual, moral and religious well-being of man, may be celebrated with greater propriety by Masons with all the distinction which their ceremonies can bestow.

This occasion naturally carries our thoughts back to the times of the forefathers, and suggests the recital of their trials and sufferings, and triumphant struggle for religious freedom; but this duty I leave for others to perform. Though that instructive tale has been often told with power and beauty by the historian, orator and poet, until it has become familiar to all, still it is not a work out-told; its recitation never falls upon listless ears, or fails to move the sympathies and arouse the patriotic feelings of an American audience.

The Pilgrim Monument will be one of the most imposing and beautiful monumental works in the world. The design, so creditable to the taste and genius of the artist, prefigures a structure of vast, yet harmonious proportions. While it will mark the place of the first settlement of New England, it will, also, by inscriptions, devices and sculpture, signalize the leading events in the lives of the forefathers, and by appropriate figures symbolize their cherished principles. May it endure for ages, and decay only when our descendants shall cease to appreciate their rich inheritance of civil and religious liberty."

After the ceremonies of laying the corner-stone, the procession formed again and marched to a spacious tent, where dinner had been provided for 2500 persons. Among the invited guests were Governor Banks and his staff, Governor Turner of Rhode Island, and Col. Crandall of his staff, Governor Buckingham of Connecticut, Governor Chase of Ohio, Hon. Edward Kent, formerly Governor of Maine, Hon. John P. Hale of New Hampshire, Hon. Henry Wilson, Hon. Anson Burlingame, Hon. T. D. Eliot of New Bedford, Hon. Robert B. Hall of Plymouth, Hon. Oliver Warner, Secretary of the Commonwealth, Hon. Stephen H. Phillips, Attorney-General, Hon. Charles A. Phelps, Hon. Charles Hale, Rev. Lyman Beecher, D. D., Rev. Samuel Osgood, D. D., of Springfield, Rev. Richard S. Storrs, D. D., of Braintree, Hon. Francis P. Blair, Hon. William M. Evarts, President of the New England Society of New York, Hon. Josiah Quincy, Jr., Hon. John T. Heard, Hon. B. F. Hallett, Hon. Charles Hudson, Hon. Charles R. Train, Hon. Ira M. Barton of Worcester, Hon. John W. Proctor of Danvers, Rev. John Wadlington of Plymouth, England, George Folsom, Esq. of the New York Historical Society, George Sumner, Esq., Dr. N. B. Shurtleff, Hammat Bilings, Esq., and others.

The Divine blessing was invoked by Rev. Edward Hall of Plymouth, and the President invited the guests to proceed at once with the "most interesting exercises of the day," — which they did with much laughter as well as energy.

It was half-past four before the speaking could begin. The first regular toast was "Our Country," followed by "The President," in response to which a letter from Mr. Buchanan was read. The next toast was "Massachusetts," to which Governor Banks responded with spirit. Governor Chase answered for Ohio, Governor Buckingham for Connecticut, Governor Turner for Rhode Island, Hon. John P. Hale for New Hampshire, and William M. Evarts, Esq., President of the New England Society of New York, for that State.

Governor Kent answered for Maine; Hon. Charles A. Phelps, President of the Senate, made an eloquent speech; and other addresses were made by Rev. John Wadlington of England, Charles Hale, Speaker of the House of Representatives, and Hon. Moses Kimball.

A letter was read from Mr. Everett, stating his willing-

ness to double his subscription to the monument, when desired. A donation at the table from Mrs. Moses Kimball of \$100 was announced; also, \$100 from Rev. Dr. Burgess, and \$100 from Hon. S. P. Chase, of Ohio.

Mr. Burlingame followed with an eloquent and picturesque speech.

George Sumner, Esq., was the next speaker. He gave some interesting historical information, gathered during his latest visits to Leyden, respecting the residence of the Pilgrims in Holland.

One more donation of \$100 was here announced from Isaac Rich, Esq., and several smaller sums of \$10 and \$5 were contributed.

It was not until after half-past seven o'clock that the company dispersed, greatly pleased with the day's entertainment.

The following are some of the speeches:—

SPEECH OF RICHARD WARREN, ESQ., PRESIDENT OF THE PILGRIM SOCIETY.

"LADIES AND GENTLEMEN:—We meet to-day under most pleasant auspices. We have with suitable ceremony laid the corner-stones of two monuments in commemoration of the Pilgrim Fathers. On this spot only should such be built—on these sands, over these hills, the fathers and mothers and children of the May Flower roamed and labored. Every hill-top and every valley is filled with the fragrance of their first life in the New World. And to this place forever shall the admirer of greatness in man, the lover of his country, the patriot, the Christian, the lover of religion and republican liberty, come, bringing their offerings in faith and gladness. Here, and now, at this great gathering, let us pause and call them—that noble band of the May Flower—call their spirits to come forth from the blessed land to speak to us their children. Glorified ones from your bright world, where now you roam; sainted ones, men of heroic daring, women of unshaken love; children of true affection, come forth. Let us, your descendants, look upon your countenances, as we now begin the structures which will commemorate you for all after time. Come, thou spirit of the noble Carver! Come, Elder Brewster, who led the flock, as the shepherd of God! Come, intrepid Bradford! and Winslow, come thou. Come, noble Standish! and come, sweet Rose, who longest hast been from earth! Come thou, John Alden! Come all! Come, father, mother, husband, wife, brother, and sister! Come, all ye little ones! Come now, and forever animate us with your great power of faith, with your great purpose to do all life's work well. Descendants hover around you to-day, asking for your blessing on their endeavor to raise here an evidence of their remembrance! Gather with us, ye One Hundred of 1620, who found a home and a place wherein to worship God! Meet us now; put into each that inspiration which enabled you to work so mightily. Open anew the long covered graves, over which the soil has greened for centuries, and, with your children, see the results of your decision, your sufferings, your patience, and your faith. Methinks the heavens are unrolling, as a parchment, from the abyss of the past fair forms approach. See them in their glorified state, looking down on a world blessed by their labor and their fidelity while they were in the body. Hear their words to us this day, free of complaint; free of blame for our long delay; but full of benignity, for we are remembering them. Hear the song of praise, even from them, in their pure abode, not for themselves, but for us, as we show they are not forgotten. The story of the pilgrimage of the fathers of 1620 has oft been related. It should be familiar to every one. In times past, a Webster, an Everett, a Choate, a Winthrop, a Hillard, a Seward, an Evans, and many more of the best intellects of the land, have drawn back the curtain which shut out the past. In words of pathos, words of power, they have portrayed the wintry voyage of the frail May Flower, as with a company of martyrs she ploughed her way through the deep sea. They have pictured the scenes of the winter of 1620, when the pilgrims were on this bleak coast, with such truthfulness that they who listened could almost in reality see them landing on yonder rock, all shivering with the cold; could see the small procession of sincere mourners, as

day after day they carried a loved one to be buried from sight forever on Cole's Hill. I shall not further occupy the time of this day, when you are so desirous to do so many much more worthy, only to say:—Men, of New England, let this be your firm resolve, make here and now while the glorious sun is shining down on our prosperity, that the work commenced shall be finished. Aged men, who will soon pass on to meet the spirits of the fathers, impress it on your children to carry on this work to completion. Women, mothers, daughters of New England, all powerful as you are in what you undertake to do, determine before Heaven that the monument to the Pilgrim Fathers shall ere long be built, and the great end will be accomplished."

SPEECH OF W. M. EVARTS, ESQ., PRESIDENT OF THE N. E. SOCIETY OF NEW YORK.

I have great pleasure, Mr. President, both personally and as the representative of the New England Society of the City of New York, in acknowledging your courtesy in inviting their presence here at your solemn festivities. I regret extremely that more of the members of that Society have not had the opportunity, or their circumstances did not permit them to avail themselves of your invitation. I have left them behind, but I feel warranted, from the respect which they have always shown to their ancestors, and the efforts which they have made in their annual celebrations to keep alive their memory, to preserve in that great centre and pulsing heart of the country something of the pure current of the Puritan character,—I say I feel warranted in saying to you, in their name, that if the sum of one thousand dollars will aid your Society in the erecting of the monument, you have it pledged now from the New England Society of New York. (Loud applause, followed by three cheers.)

And although I do this without express consultation, when I go back, Mr. President, if they do not like it, they may choose another President, and I will pay the subscription. (Renewed applause.)

Our Pilgrim ancestors, Mr. President, were not very good geographers; if they had been, they would probably not have landed here. (Laughter.) They had an undefined notion about the mouth of the Hudson, and for a long while held the opinion that New England was an island, separated from this continent, as their own loved England was from the main of Europe. About all that, in 1621—one year after their landing here—they had added to their precise knowledge on this subject, was to have ascertained, as one of them writes, "that there was this large arm of the sea (Hudson's River) which entered at about the 49th degree of latitude, and went out either into the South Sea, or else into the gulf of Canada." And, to show the earnest enterprise of these men, and the unquestioning confidence with which they predicated their future domination over the continent, he writes, in Dec. 1621, about this mystical river:—

"The certainty whereof and secrets of which we have not yet so found as that, as eye-witnesses, we can make narration thereof; but if God give time and means, we shall ere long discern both the extent of that river and the secrets thereof; and also try what territories, habitations, or commodities may be found either in it or about it."

Now, sir, your own knowledge of New York will enable you to see, that when a Griswold and a Grinnell lead the merchants, when a Beecher and a Cheever thunder in the pulpit, a Bryant and a Greeley lead the free press, and a Morgan wields the sceptre of chief magistrate of New York, these descendants of the Pilgrims have "found the extent of that river, the secrets thereof, and what various territories, habitations or commodities may be found in or about it." This ignorant Puritan, as some men count ignorance, as to geography, was not far out of the way. I think the river goes in at the fortieth degree of latitude, as he said, but who shall say where it goeth out? Into the Atlantic, into the Pacific, into the Arctic and Antarctic Seas, into the Indian Ocean. Wherever water flows about the earth this river goeth out, and the secret of it is this—that it is the gateway into the continent of America from all the oceans in the world." (Applause.) * * * * *

THE PILGRIM SOCIETY, AND THE NATIONAL MONUMENT TO THE FOREFATHERS

The corner-stone of the National Monument to the Forefathers having been laid, it seems not inappropriate in this place to give a brief history of the origin of the Pilgrim Society, and of the events connected with the monument up to the present time.

The first celebration of the landing of the forefathers was on Friday, December 22, 1770, by the Old Colony Club, an organization founded chiefly upon social considerations, — at which the entertainments, after the procession of the club to their hall, were a dinner, consisting of various Old Colony dishes, cooked in "the plainest manner," — a song by the pupils of the grammar school, and various toasts and addresses at the table. In the following year (1770) the first stated oration upon the Pilgrim Fathers was delivered by Edward Winslow, Jr. Esq. These celebrations were continued regularly until, and including, the year 1790, when they were suspended until the year 1794, upon which occasion the address was delivered by Rev. Chandler Robbins, D.D.

The present Pilgrim Society was organized in 1820, two hundred years after the landing, by citizens of Plymouth, and other places in New England, to commemorate the landing of the forefathers, and to perpetuate by enduring monuments their memory and sufferings. The first president was Hon. Joshua Thomas. Although the erecting of an enduring monument was one of the chief objects of the society at its formation, no steps were taken to that end for a number of years. Bunker Hill Monument was just about to be commenced, and such was the state of the country, then far from its present advancement, that the works of collecting funds and construction proceeded but slowly, and the apparent indifference with which it was regarded by the people of the country, cast a shade of doubt upon all enterprises of a similar nature. The society however wisely kept in mind its original purpose, and a knowledge of the pilgrims and regard for their memory were diffused and stimulated by the annual addresses made at its celebrations by the most distinguished scholars, orators, and statesmen of the country. The first oration, delivered in December of this year (1820) by the Hon. Daniel Webster, has taken its place among the fixed stars of classical oratory, and would in itself have made the Pilgrims immortal.

Up to the year 1850 the celebration of Forefathers' Day had taken place on the 22d of December, that having been incorrectly accounted the date of their landing according to the reckoning of the New Style. On the 27th of May in this year, a committee, consisting of James Savage, Charles H. Warren, Nathaniel B. Shurtliff, Abraham Jackson, and Timothy Gordon, presented a report recommending that the celebration be held on the 21st, which was unanimously adopted by the society, and it has since been observed upon that day when practicable.

At a meeting of the society, held March 10th, 1853, expressly called for the purpose, the trustees were authorized and requested to make suitable arrangements for the first celebration on the 1st of August of that year, of the anniversary of the departure from Delfthaven, it being the two hundred and thirty-third year since the occurrence. No surer indication of the veneration with which the memory of the Pilgrims has come to be cherished throughout the land of their adoption could possibly be obtained, than the universal interest felt throughout the country in this celebration, — and it was considered, therefore, as the proper occasion for testing the public opinion upon the "long-cherished purpose of the society to erect an appropriate monument to their memory, and in honor of these great principles of civil and religious liberty which they first successfully established," — and the response which was given to the proposition at that time, induced the board of trustees, at the suggestion of the president, Richard Warren, Esq., of New York, to take measures immediately afterwards to procure a suitable design for the proposed structure.

It was not until May, 1855, that, after many designs had been presented and rejected, the present one was accepted upon the most careful consideration. It was first presented to a committee appointed by the trustees expressly for the purpose of examining the design, and the proposals for carrying it into execution, and with directions to report

whether it was advisable for the society to accept it, it being understood that its expense was much greater than the society originally deemed sufficient to erect the proposed monument. The whole matter having been considered by the committee, — the colossal size of the monument, its unavoidable expense, — the necessary removal of the site from the immediate vicinity of the Rock to a location giving more height of position and greater space around it, — the time which would be consumed in collecting the funds and in erecting the monument, having been all presented, — it was unanimously reported that the committee deem it advisable that the board of trustees should accept the design, and recommend them to do so. Upon this report the design was formally accepted by the board of trustees, and their action was subsequently approved by the society.

A few remarks upon the nature, extent, and cost of the work, will complete all that is necessary to be said in the present place. The Pilgrim Society, in determining to erect a monument to the Forefathers, intended to make a structure which should bear upon its face the avowed intention of its founders, and transmit to future generations not merely the facts that the Pilgrims landed upon the Rock of Plymouth, and there commenced the founding of this nation, which might well be left to the records of history, — but the regard in which their memory and sufferings were held by their descendants and heirs of the nineteenth century, who look back to them from an eminence of national prosperity, which shows a vast empire extending across a continent from ocean to ocean, filled with great cities, and decked from border to border — and from shore to shore — with splendid dwellings, magnificent churches, colleges, schools, and asylums for the unfortunate; noisy with ceaseless industry, rich with the sources of inexhaustible wealth, and presenting to the imagination, — even to the inevitable conclusion of thought, — a Future, to which the wealth and prosperity and power and resources of the Present are as trivial as the possessions of that strong-souled band of adventurous emigrants compared with our own.

It was naturally concluded that the memorial of such a nation to its founders should bear some proportion to its means, and to the grandeur of the event which was to be commemorated. It was thought that the expenditure of a sum representing one cent for each inhabitant might not be regarded as an extent of National Self Sacrifice, — if that be the term, — too enormous to be borne, nor the amount itself altogether too magnificent to be expended; and, in view of the fact that the monument is to stand for centuries, ten years (the term of one-fourth of the existence of one generation) was not accounted too long a period to be occupied with the work. It should be borne in mind that, travel with what success we may — the career of national glory and progress, the landing upon these shores of that hundred of self-exiled lovers of freedom will still be the starting point of our history, — and that, grand as may be the events with which it is crowded, nothing will overshadow in pure, grand solemnity of thought and action, their determination to leave forever the scenes of civilized life, to battle, perhaps, with famine, and disease, — certainly with unused labor, to settle in a savage wilderness, and all to plant the seeds of a pure faith and of universal religions, social, and civil freedom. History will look in vain for a greater event to chronicle, — art will never again for us have the opportunity, or the occasion, to embody themes so simply grand, so peculiarly significant. It is worthy then of all that art can offer as a testimony.

Nor will the generations which succeed us think greatly of our veneration for our forefathers, if, sounding it as we do from the extreme boundaries of the Republic, in our speeches and addresses, we stint with paltry pecuniary saving the stones which we raise to their memory, — and deny to their virtues, their sufferings, — their labors, their wise forethought, — the sum which we cheerfully give (and should cheerfully give) to rescue the dwelling and tomb of Washington from destruction, — or to build (as we should build) on spots made famous by the shock of battle, shafts which, meeting "the sun in his coming," proclaim that we owe our national glory in other directions to the sacrifices of those who have passed away; for never had a people more cause to be grateful to the memory of their founders, or more imperative occasion to obey with cheerful alacrity, love, and thankfulness, the command — "Honor thy father and thy mother!"



The design for the National Monument to the Forefathers, to be erected at Plymouth, consists of an octagon pedestal, on which stands a statue of Faith. From the four smaller faces of the pedestal project buttresses, upon which are seated figures emblematic of Morality, Education, Law, and Liberty. Below them, in panels, are alto-reliefs of "The Departure from Delithaven," "The Signing of the Social Compact in the Cabin of the May Flower," "The Landing at Plymouth," and "The First Treaty with the Indians." Upon the four large faces of the main pedestal are large panels, to contain records of the principal events in the history of the Pilgrims, with the names of those who came over in the May Flower, and below are smaller panels for records connected with the society and the building of the monument.

A chamber within the pedestal, 26 feet in diameter, and well lighted, is to be a depository for all documents, &c., relating to the pilgrims and the society, including an accurate record of the receipts and expenditures for the monument, and a list of the names of subscribers of \$1 and over, arranged by states, counties, and towns, and alphabetically, so as to be easily referred to. In this chamber will be a stairway leading to the platform upon which stands the figure of Faith, from which may be seen all the places of interest connected with the history of the forefathers. The whole monument will be about 150 feet high, and 80 feet at the base. The Statue of Faith rests her foot upon the Forefather's Rock; in her left hand she holds an open Bible; with the right uplifted she points to

heaven. Looking downward, as to those she is addressing, she seems to call them to trust in a higher power. The sitting figures are emblematic of the principles upon which the Pilgrims proposed to found their Commonwealth. The first of these is Morality. She holds the Decalogue in her left, and the Scroll of Revelation in her right hand. Her look is upward, towards the impersonation of the Spirit of Religion above. In a niche, on one side of her throne, is a Prophet, and in the other, one of the Evangelists. The second of these figures is Law. On one side of his seat is Justice; on the other, Mercy. The third is Education. In the niche on one side of her seat, is Wisdom, ripe with years; on the other, Youth, led by Experience. The fourth figure is Freedom. On one side, Peace rests under his protection; on the other, Tyranny is overthrown by his prowess.

The Statue of Faith will be 70 feet high, and the sitting figures 38 feet high, — thus making it in magnitude the greatest work of the kind in the world; while as a work of art, it will afford pleasure to every American citizen.

The Pilgrim Society decided, in 1859, to erect a monument, after which and previous to the final acceptance of this design, the trustees had taken measures to secure a subscription, — and something more than twenty thousand dollars were subscribed; a considerable portion of which has been collected, and appropriated to the purchase of the estates in the immediate vicinity of the Rock, and upon Cole's Hill, — which it is proposed to clear up, grade, and finish in an appropriate manner. And over the Rock itself, to mark the spot of landing, and stand as a permanent record and guard, is to be placed a Canopy of granite, under which the Rock, which has for about a century been hidden beneath the roadway of a wharf, will be visible to all future pilgrims, and beyond the reach of those who would injure it with sacrilegious hands.

The Monument enterprise is conducted in the most economical manner. Collecting agents are paid, in all cases, by commission; if, therefore, they make no collections, they receive no compensation; and all receipts have been employed in the purchase of estates and lands in Plymouth, in preparing models and materials necessary to the prosecution of the work, and in advancing it to its present stage.

Persons desiring to do so, can have access at the office to the books in which is kept an accurate account of all receipts and expenditures of every kind connected with the work. It may however be stated in general, in this connection, that the whole amount subscribed is a little over \$50,000, of which the sum of about \$18,000 remains uncollected.

In regard to the expense, to which some have objected, it may be proper to remark that it includes what is given back to subscribers in the form of engravings and statuettes. If the subscriber chooses not to take any thing in return, then he gives directly, and so much the more as the articles cost. Let every one do something, whatever he can afford; every little helps.

Statues, monuments, memorial structures, etc., to the amount of about \$1,800,000, are already in existence, or in progress, in honor of Washington, a single individual; but not the first monumental structure has yet been erected to the memory and in honor of the PILGRIMS, — the FOUNDERS of our civil and religious liberty.

In view of what has already been accomplished, the completion of the work can be regarded as only a question of time; for there cannot be a doubt in the minds of any who know this people and measure to the depths the extent of their loyalty to the principles of the Pilgrim Fathers, shown to its full strength only in times of great trial, that this work, so auspiciously commenced, will be carried onward with energy to a successful termination.

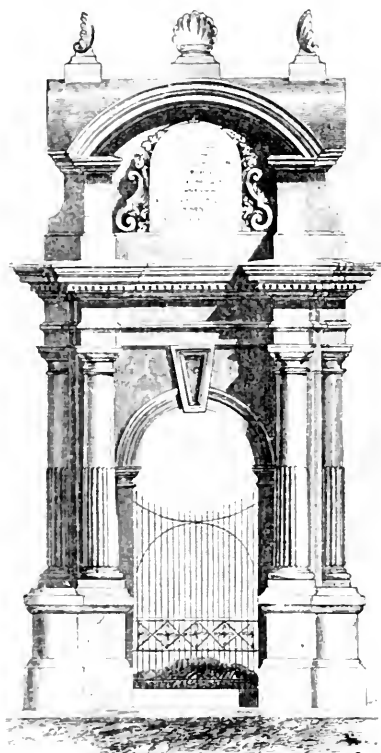
It will not be improper to add in this connection that hesitation in regard to their subscriptions on the part of its friends, and delay in their payment, necessarily *prolong the time and INCREASE THE EXPENSE.*

"A people capable of greatness will not forget the virtues of their fathers; reverently will they cherish them, and gratefully present them in all their lustre for the respect and imitation of after ages."

HON. JOHN T. HEARD.

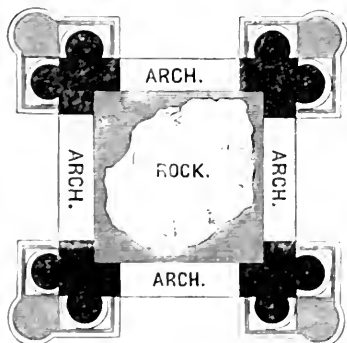
CANOPY OVER FOREFATHERS' ROCK.

The structure now erecting over the Rock upon which the Forefathers landed, is an architectural canopy of granite, of which the annexed engraving represents one of the four faces. It may be described as consisting of four angle



piers, decorated with three-quarter reeded columns of the Tuscan order, standing on pedestals, and supporting a composed entablature above which is an attic. Between the piers on each face is an open arch, so that the Rock is

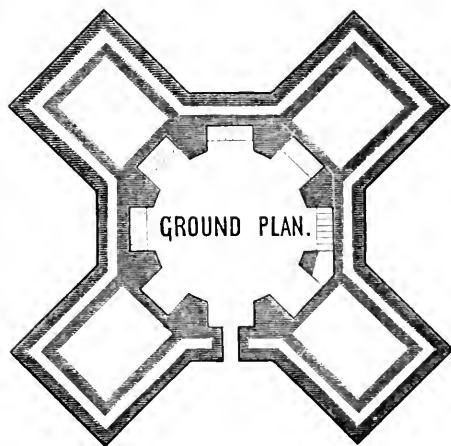
PLAN OF THE CANOPY.



visible from all sides. In each face of the attic is to be a tablet for inscriptions. Above the rock, the canopy is finished on the inside with a domed ceiling, also of granite. The structure is surmounted with the scallop shell indi-

cative of the pilgrim character of the enterprise of the Fathers. The canopy measures about fifteen feet square at its extreme points, and is about thirty feet high. The corner-stone was laid on the 2d of August, 1859, at the same time as the corner-stone of the National Monument; and the work is now cut in granite as high as the top of the columns.

A VIEW of the National Monument to the Forefathers, together with a full description of it, is given on the preceding page; a miniature view of it may be seen on the cover of this book; steel-plate engravings of it are being extensively circulated; it is therefore deemed unnecessary to do more in this place than to give the ground plan, showing also the commencement of the stairway by which the ascent is to be made within the superstructure.



The foundation, laid in the most substantial manner in cement, and forming one mass of solid masonry, contains about *one thousand five hundred tons* of Quincy granite.

The site selected for this monument, as the only suitable one *not already preoccupied*, is on one of the highest elevations in the village of Plymouth, and is approved by all unprejudiced and disinterested persons. It is directly west of the anchorage of the "May-Flower," and commands a fine view of the harbor and village of Plymouth, and all the places of interest connected with the early history of the Pilgrims. Rev. E. N. Kirk, D. D., thus speaks of it:—

"I approve the site selected for the principal monument. The Rock itself is, in rigid historical accuracy, the site for a monument commemorating the landing of the exiles. But while it is on too low a level for the best artistic and moral effect,—too much surrounded with the more rude and ordinary scenes of life,—there are other considerations which justify the selection of a more prominent and conspicuous position. The very object of the monument is ideal and commemorative. It is designed to carry the mind to the past, not specifically to the spot where their little skill first touched the main land. "Tis all hallowed ground;" and of the whole sacred scene of primitive Pilgrim life, we should select the most favorable for general effect. But the Rock, or even Cole's Hill, occupies too low a level as well as too contracted a space for this purpose. This monument must be the commanding object to the traveller as he approaches the hallowed scene of the Pilgrims' sufferings, toils, and prayers,—the cradle of an Empire."

MEMBERS OF THE PILGRIM SOCIETY.

A statement of the origin and purposes of the Pilgrim Society is given on page 38 of this publication, to which the reader is referred to save repetition.

The following list contains, it is believed, the names of all members of the society from its origin, including those of such as have become so by the payment of Five Dollars and over to the Monument Fund. Should any omissions or other errors be discovered, it is earnestly hoped they will be reported at the office for correction.

Many subscriptions were made in Boston by residents of other places, hence the name of the subscriber will be found in the Boston list and not in that of the town where he may now reside. The same may be true of the Plymouth and other lists. The aim here is not so much to give the residence of the subscriber as the fact of his membership in the Pilgrim Society, and his co-operation in the enterprise of erecting a structure in commemoration of the Landing of the Pilgrims and in honor of the principles set forth in their SOCIAL COMPACT.

It is desirable that each town should be represented by its subscriptions, but, for the reason above named, that is not done in the present list, and, also, because in many towns the individual subscriptions are all under five dollars, — the amount constituting membership in the Pilgrim Society.

The whole number of members to June 1, 1860, is 3,412, of whom six have subscribed \$1,000 each; five, \$500; two, \$300; one, \$250; two, \$200; three, \$150; one, \$125; forty-two, \$100; thirty, \$50; ninety-five, \$25; fifty-three, \$20; twenty, \$15; two hundred and sixty-nine \$10 and the remainder, \$5.

NAMES.

MAINE. AUGUSTA. Hall, Albert B. Morrill, Lot M. Smith, Noah.	Brown, Samuel F. Gage, Calvin. Gage, Isaac K. FRANKLIN. Nesmith, George W. GREENLAND. Brown, Alonzo F. Holt, Mrs. Emily. JAFFEY. Bascom, Alonzo. MANCHESTER. Boutelle, D. K. Putney, William A. NASHUA. Morrill, Hiram T. PETERBORO'. Payson, Mary P. Putnam, Catharine. PORTSMOUTH. Austin, Daniel. Nutter, John. Tappan, C. S. Webster, Benj. F. PORTLAND. Adams, Charles H. Atwood, Levi W. Barnum, Isaac. Billings, Leonard. Boyd, J. P. Brown, J. B. Churchill, Edwin. Clark, Eliphalet. Cole, Jonathan. Cummings, Nathan. Cushman, Rufus. DeBola, Thos. Amory. Dodge, Moses. Fessenden, Samuel. Fobes, Charles. Jewett, Jedediah. Jones, Charles. Little, Josiah S. Marratt, O. M. Richardson, Israel. Southard, William L. Sparrow, John. Thomas, Elias. Wingate, Mrs. Julia C.	FRANKLIN. Nesmith, George W. GREENLAND. Brown, Alonzo F. Holt, Mrs. Emily. JAFFEY. Bascom, Alonzo. MANCHESTER. Boutelle, D. K. Putney, William A. NASHUA. Morrill, Hiram T. PETERBORO'. Payson, Mary P. Putnam, Catharine. PORTSMOUTH. Austin, Daniel. Nutter, John. Tappan, C. S. Webster, Benj. F. PORTLAND. Adams, Charles H. Atwood, Levi W. Barnum, Isaac. Billings, Leonard. Boyd, J. P. Brown, J. B. Churchill, Edwin. Clark, Eliphalet. Cole, Jonathan. Cummings, Nathan. Cushman, Rufus. DeBola, Thos. Amory. Dodge, Moses. Fessenden, Samuel. Fobes, Charles. Jewett, Jedediah. Jones, Charles. Little, Josiah S. Marratt, O. M. Richardson, Israel. Southard, William L. Sparrow, John. Thomas, Elias. Wingate, Mrs. Julia C.	Shaw, Eben. Shaw, Josiah. Stetson, M. S. Thompson, Arioeh. Towle, J. Torrey, Zibah. Vaughn, Joseph Wales, Samuel. Wales, S. R. Wales, U. S. Wales, William S. Whitmarsh Joshua. ACTON. Hayward, Stevens. ADAMS. Blackington, Sanford. Dawes, H. L. Hawks, Elihu S. Johnson, S. AMHERST. Dickinson, Edward. Snell, E. S. ANDOVER. Abbott, Amos. Aikin, John. Barrows, E. P. Davis, George L. Farnum, Mrs. Susan. Farrar, Samuel. Fisher, C. E. Frye, Nathan. Hedges, George. Loring, Bailey. Osgood, Gayton P. Pike, Willard. Taylor, Edward. Taylor, John L. ATTLEBORO'. Bailey, E. Barrows, H. F. Brallard, William A. Briggs, Wheaton. Capron, S. E. Carpenter, Samuel. Carr, Harvey. Daggett, Harvey W. Daggett, Homer M. Daggett, H. N. Daggett, John. Dodge, Lucius. Freeman, James J. Freeman, Joseph. Leach Henry L. Richards, H. M. Richards, J. I. D. Richardson, H. N. Richardson, Stephen. Robinson, Willard. BAERNSTABLE. Bursley, Charles H. Bursley, William P. Conch, Enoch T. Cobb, Frederick C. Crocker, Loring. Crocker, Samuel S. Crosby, Gorham. Crosby, Lewis. Davis, Abner. Harris, Thomas.	Holmes, H. W. Holmes, Nathaniel. Holmes, Thomas. Hinekey, Isaiah. Hockley, Josiah. Jenkins Nathan. Munroe, John. Parker, David. Parker, Seth. Phinney, S. B. Scudder, Daniel. Scudder, Nelson. Smith, Ebenezer. BELMONT. Alexander, J. L. Winn, Charles G. BERNARDSTON. Cushman, H. W. BOLTON. Forbush, Jonathan. BOSTON. Adams, Abel. Adams, Charles T. Adams, Edwin. Adams, George. Adams, Nathaniel. Adams, Nehemiah. Adams, P. Adams, Seth. Adams, William. Adams, Z. B. Albertson, William S. Alden, Elbridge G. Alden, William C. Allen, C. J. F. Allen, F. Allen, Henry. Allen, James. Allen, Stephen G. Allen, S. M. Alvine, Henry. Ames, Isaac. Amory, James S. Amory, Thomas C. Anderson, John J. Andrews, Caleb. Boyd, Edward T. Andrews, Francis M. Andrews, William T. Appleton, Nathan. Appleton, Samuel A. Armstrong, Sam'l T. Arnould, Emile. Atkins, Isiah. Atkins, J. M. Atwood, Charles H. Austin, Joseph. Austin, Richard. Austin, Thomas. Bacon, Daniel C. Bacon, Francis. Bacon, George. Bacon, Ebenezer. Bacon, Robert. Bailey, Calvin C. Bailey, Dudley H.	Bachelier, D. K. Bachelier, Tyler. Baldwin, Eliza. Baldwin, James W. Baker, Richard, Jr. Ball, Nahum. Ball, Stephen. Bangs, William A. Banks, William. Bancroft, Jacob. Bancroft, Silas A. Barker, E. W. Bartlett, C. L. Bartlett, Francis. Bartlett, George. Bartlett, John. Bartlett, Percival W. Bartlett, Sidney. Bartlett, Sidney, Jr. Bartlett, William S. Barton, William R. Beal, Alexander. Beal, James H. Beal, Thatche. Beecher, Edward. Beecher, Lyman. Berry, Daniel C. Bickford, W. D. Bigelow, George T. Bigelow, John. Billings, Hammett. Billings, Mrs. P. A. Billings, Samuel. Blagden, George W. Blake, Edward. Blake, George. Blake, J. H. D. Blake, William. Blanchard, J. A. Blanchard, W. D. Bliss, J. W. Bond, George. Boon, W. C. Boutelle, John. Bowditch, Henry I. Bowditch, J. A. W. Bowdoin, James. Bowdler, S. G. Bowdler, S. W. Bowman, Abner H. Bowers, George P. Bowworth, Hiram. Boyd, Alexander. Bradford, Alden. Bradford, Le Baron. Bradford, Martin J. Bradford, Thomas G. Bradford, W. B. Bradlee, Josiah. Bradlee, Joseph. Bradley, J. T. Brannin, Bartlett M. Brannin, Otis. Brannin, Sylvanus. Breed, Horace A. Brewer, Otis. Brewster, John. Brewster, Oliver. Brigham, E. D. Brimmer, Eliza O. Brimmer, George W. Brommer, Martin. Brinley, Francis.	Broadbent, C. R. Brooks, B. F. Brooks, George. Brooks, H. C. 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Coburn, Charles. Coburn, Joshua. Colman, William T. Converse, James W. Cook, Benjamin F. Coolidge, Joseph. Coolidge, Joseph, Jr. Coolidge, Samuel F. Cooper, Samuel. Copeland, William. Copeland, Elisha.
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MARBLEHEAD. Reed, Hannah.	NEW BEDFORD. Anthony, Joseph. Baker, George T. Barber, John. Barries, Isaac. Barry, Samuel D. Barker, John P. Barney, Albert C. Bartlett, Elias. Bartlett, Ivory H. Bartlett, Lyman. Bly, Isaac. Bonney, Charles T. Bourne, G. A. Brichum, I. P. Brackett, Joseph. Brown, Joseph. Clifford, John H. Clinton, R. L. S. Cogshall, Hayden. Collins, J. H. Crocker, Rowland B. Churchill, J. Churchill, Sylvanus. Duffee, James. Eddy, William. Edridge, Azariah. Ellis, T. D. Eber, Edmund. Fessenden, C. B. H. French, Rodney. Gibbs, Alexander. Gibbs, Joshua, 2d. Goodwin, C. R. Goodwin, Nathl. Jr. Grinnell, Cornelius. Grinnell, Joseph. Grinnell, Lawrence. Haskell, Lili. Haskell, Lydia. Hathaway, N. Daniel. Hathaway, Wm. Jr. Hathaway, Wm. H. Holmes, Atwood. Howland, A. H. Knights, William. Ladd, Warren. Leonard, Samuel. Lincoln, Gamaliel J. Jr. Lucas, Allen. Lucas, William A. Makie, Andrew. Mason, Willard. Mitchel, James L. Morse, S. Griffiths. Morton, Lazarus S. Nickerson, Joseph. 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1776.

SOCIAL COMPACT.

DECLARATION OF INDEPENDENCE.

MAY-FLOWER.

CONGRESS.

Honor the FOUNDERS as well as the DEFENDERS of the Republic.





